

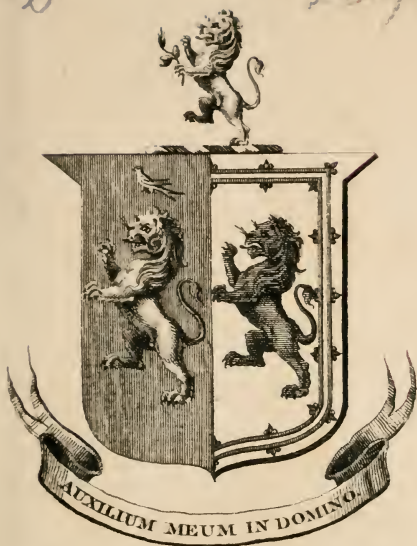
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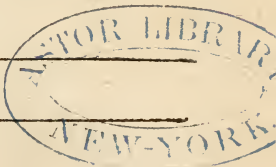
T H E L I V E S

O F T H E

Most Eminent STATESMEN, PATRIOTS, DIVINES, WARRIORS, PHILOSOPHERS, POETS, and ARTISTS, of GREAT BRITAIN and IRELAND, from the Accession of HENRY VIII. to the present Time. Including a Compendious View of the History of England during that Period.

IN EIGHT VOLUMES.

V O L VII.



THE THIRD EDITION,

Revised, corrected, and considerably enlarged
by the Addition of New Lives.

L O N D O N;

Printed for CHARLES DILLY, in the Poultry

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T H E



THE
BRITISH PLUTARCH.

THE LIFE OF
FRANCIS ATTERBURY,
BISHOP OF ROCHESTER.

(A. D. 1662, to 1731.)

IN the former editions of this work the lives of some eminent persons were omitted, which it has been thought proper to introduce into this new and improved edition. It has, therefore, been found expedient to make some little deviation from the chronological order, which could not so well be exactly adhered to, on account of the arrangement of the former volumes, which had a particular reference to, and was naturally connected with, that view of the public transactions of the times which is interwoven in the work. Going back, therefore, a little in point of time, we

2 FRANCIS ATTERBURY,

shall here give some account of the life of Dr. FRANCIS ATTERBURY, bishop of Rochester, who was too celebrated and considerable a writer to be wholly omitted in a work of this kind.

This prelate was born at Milton, or Middleton Keynes, near Newport-Pagnel, in Buckinghamshire, on the sixth of March, 1662. He was son to Dr. Lewis Atterbury, who was rector of Milton, and was educated at Westminster-school. From thence he was removed to Christ-church-college in Oxford, where he soon distinguished himself by his wit and learning. He gave early proofs of his poetical talents, in a Latin version of Mr. Dryden's *Abfalom* and *Achitophel*; an epigram on a lady's fan, which has been much admired, and translations of two odes of Horace, both of which have uncommon merit. He took the degree of bachelor of arts in 1684, and that of master in 1687. In that year he published, "An Answer to some Considerations on the Spirit of Martin Luther, and the Original of the Reformation." Mr. Atterbury's piece was written in opposition to Obadiah Walker, and in vindication of Luther and the Reformation. During his stay at the university, he had a considerable share in the famous controversy between Dr. Bentley and the Honourable Mr. Charles Boyle, afterwards earl of Orrery, concerning the genuineness of Phalaris's epistles; and it appears that more than half of the book, published under the name of Boyle, was written by Atterbury. He was not quite satisfied with his situation at the university, and thought himself qualified for more active and important scenes. In a letter to his father, dated Oxford, Oct. 24, 1690, he says, "My pupil I never had a thought of parting with till I left Oxford. I wish I could part with him to-morrow on that score; for I am perfectly wearied with
this

this nauseous circle of small affairs, that can now neither divert nor instruct me. I was made, I am sure, for another scene, and another sort of conversation; though it has been my hard luck to be pinned down to this. I have thought and thought again, Sir, and for some years, nor have I ever been able to think otherwise, than that I am losing time every minute I stay here. The only benefit I ever propose to myself by the place is studying; and that I am not able to compass. Mr. Boyle takes up half my time, and I grudge it him not; for he is a fine gentleman; and while I am with him I will do what I can to make him a man: college and university business take up a great deal more; and I am forced to be useful to the dean in a thousand particulars; so that I have very little time."

His father, in return, in a letter dated the first of November following, expresses himself thus: "I know not what to think of your uneasiness. It shews unlike a Christian, and favours neither of temper nor consideration. I am troubled to remember it is habitual. You used to say, "When you had your degrees, you should be able to swim without bladders." You seemed to rejoice at your being moderator, and of your *quantum* and sublecturer; but neither of these pleased you; nor was you willing to take those pupils the house afforded you, when master; nor doth your lectures please, or noblemen satisfy you. But you make yourself and friends uneasy: cannot trust Providence.

"Do your duty, and serve God in your station, until you are called to somewhat better. Man's ways are not in himself, nor can all your projecting change the colour of one of your hairs, which are numbered, and a sparrow falls not to the ground without a divine oversight. What may we think

of our stations? You need not doubt but I could wish you all the great things you are capable of; but I can neither secure them to you nor myself; but must leave all to time and Providence. I am not wanting in pains and prospect, and deny myself more in toiling and sparing than you ever did or will do, and all I see to little purpose, when it is of no better effect with you."

It is not certainly known at what time he entered into holy orders; but, in 1693, upon the death of his father, he made application to the earl of Nottingham to succeed in the rectory of Milton. He did not, however, obtain the living; and being of an aspiring temper, and tired of a college life, he resolved to quit the university, and exhibit himself in a more active scene. Accordingly making London his residence, he soon distinguished himself; so that he was elected one of the chaplains in ordinary to king William and queen Mary, and was elected preacher at Bridewell, and lecturer at St. Bride's.

In 1694, he preached a remarkable sermon at Bridewell chapel, before the governors of that and Bethlem hospital, on *the power of charity to cover sin*; to which Mr. Benjamin Hoadly, afterwards bishop of Winchester, published some exceptions. Somewhat earlier than this period Mr. Atterbury married Miss Osborn, a relation of the duke of Leeds, a great beauty, and possessed of a fortune of 7,000*l.* who lived at or in the neighbourhood of Oxford.

In 1700, he engaged in the controversy with Dr. Wake, afterwards archbishop of Canterbury, and others, concerning the rights, powers, and privileges of convocations. His first piece upon that subject was entituled, "The Rights, Powers, and Privileges, of an English Convocation stated and vindicated, in answer to a late book of Dr.

Wake's, entituled, *The Authority of Christian Princes, &c.*" This book appeared at first without the author's name; but the year following Mr. Atterbury published a second edition, with his name prefixed to it, and very considerable additions. In this piece he treated Dr. Wake's book as "a shallow empty performance, written without any knowledge of our constitution, or any skill in the particular subject of debate; upon such principles as are destructive of all our civil, as well as ecclesiastical liberties; and with such aspersions on the clergy, both dead and living, as were no less injurious to the body, than his doctrine"—"The very best construction (he tells us) that has been put upon Dr. Wake's attempt by candid readers, is, that it was an endeavour to advance the prerogative of the prince in church matters as high, and to depress the interest of the subject spiritual as low, as ever he could, with any colour of truth."—"Were all Dr. Wake says strictly true and justifiable (adds Mr. Atterbury), yet whether the labouring the point so heartily as he does, and shewing himself so willing to prove the church to have no rights and privileges, be a very decent part in a clergyman, I leave his friends to consider. But, when all a man advances is not only ill-designed, but ill-grounded, and his principles are as false as they are scandalous (as I have evidently proved his to be), there are no names and censures too bad, to be bestowed on such writers and their writings."

Bishop Burnet wrote a piece against this performance of Atterbury's relative to the rights of convocations; wherein he observes, "that he had so entirely laid aside the spirit of Christ, and the characters of a Christian, that, without large allowances of charity, one can hardly think that he

did once reflect on the obligations he lay under to follow the humility, the meekness, and the gentleness of Christ. So far from that, he seems to have forgot the common decencies of a man, or of a scholar." His lordship adds, that "A book written with that roughness and acrimony of spirit, if well received, would be a much stronger argument against the expediency of a convocation, than any he brings or can bring for it."

Dr. Wake, in the preface to his "State of the Church and Clergy of England in their Councils, Synods, Convocations, &c." says, that, upon his first perusal of Dr. Atterbury's book, he saw such a spirit of wrath and uncharitableness, accompanied with such an assurance of the author's abilities for such an undertaking, as he had hardly ever met with in the like degree before." He afterwards says, "In my examination of the whole book, I find in it enough to commend the wit, though not the spirit of him who wrote it.—To pay what is due even to an adversary; it must be allowed, that Dr. Atterbury has done all, that a man of forward parts and a hearty zeal could do, to defend the cause which he has espoused. He has chosen the most plausible topics of argumentation; and he has given them all the advantage, that either a sprightly wit, or a good assurance, could afford them. But he wanted one thing; he had not *Truth* on his side: and error, though it may be palliated, and by an artificial manager, such as Dr. Atterbury without controversy is, be disguised so as to deceive sometimes even a wary reader, yet it will not bear a strict examination. And accordingly I have shewn him, notwithstanding all his other endowments, to have deluded the world with a mere *Romance*; and, from the one end of his discourse to the other, to have delivered a history, not of what

was

was really done, but of what it was his interest to make it believed had been done.”

But Mr. Atterbury's zeal for the high claims of the church gave so much satisfaction to the lower-house of convocation, that they returned him their thanks for his book in 1701; and the university of Oxford also conferred on him the degree of doctor in divinity, by diploma, without performing exercises, or paying fees. Before this he had also been installed archdeacon of Totness, being promoted to that dignity by Sir Jonathan Trelawny, then bishop of Exeter. The principles of that prelate, both respecting church and state, were extremely similar to those of Dr. Atterbury, who, therefore, frequently corresponded with him concerning the transactions of the convocation. In one of Atterbury's letters to the bishop is the following passage: “Things go not well here: the spirit of moderation prevails to an immoderate degree, and the church is dropped by consent of both parties. Carstaires, and the agent for the Irish Presbyterians, are more familiarly seen, and more easily received, at the levees of some great ministers (who are called our friends) than honest men.” In another letter, dated March 11, 1700-1, Dr. Atterbury says, “Dr. Jane has taken the chair in the committee for inspecting books written against the truth of the Christian religion. We sat to-day; and several books were brought in to be censured, and an extract from one Toland's “Christianity not mysterious” laid before us. Dr. Jane is very hearty in it, and moved, that we might sit *de die in diem* till we had finished our business. I bring in to-morrow a book of one Craig, a Scotchman, chaplain to the bishop of Sarum (Dr. Burnet), to prove, by mathematical calculation, that, according to the pretension of the probability of his-

torical evidence, in such a space of time (which he mentions), the Christian religion will not be credible. It is dedicated to the bishop. We have made a previous order, that nothing done in this committee shall be divulged till all is finished; and, therefore, I must humbly beg your lordship to keep these particulars secret."

Upon the accession of queen Anne, in 1702, Dr. Atterbury was appointed one of her chaplains in ordinary; and about this time he was engaged, with some other learned divines, in revising an intended edition of the Greek Testament, with Greek scholia, collected chiefly from the fathers, by Mr. Archdeacon Gregory. He also published several other pieces relative to the rights and powers of convocations. In 1703, when Dr. Hooper, dean of Canterbury, was nominated to the bishoprick of St. Asaph's, Dr. Atterbury wrote in the following terms to his friend bishop Trelawny: "If the dean of Canterbury be made bishop with a design to give him the chief hand in the administration of ecclesiastical affairs (as is supposed, and as indeed the circumstances of his advancement seem to shew, for that sought him, and not he it; and my lord treasurer wrote a letter to him, telling him it was the queen's command that he should take it, and necessary in order to her affairs; and your lordship sees that he hath more favour shewed him in the commendam than ever any bishop in your lordship's time had) — If so, my lord, I am sure to be oppressed and kept under as much as if archbishop Tillotson were alive, and at the helm: for that I prepare myself, and God's will be done in it! However, let the dean of Canterbury be as great as he will, I must take the liberty to say, that it was my poor labours that made him so. For had not that book I wrote procured a convocation, and
given

given him by that means an opportunity of forming a strong body of the clergy, and placing himself at the head of them; he could not have made it necessary for the crown to take notice of him, in order to bring things to a temper; but would have continued dean of Canterbury still. In return for this, I know, I am to be neglected and sacrificed, as far as he is able to bring it about: but, as long as I have your protection and favour, I will not be discouraged.

In another letter to the same prelate, dated from Chelsea, Nov. 23, 1703, Atterbury says, "We are to meet in convocation again to-morrow, and I will see if I can then put a little life into our affairs." But it appears that he was not very successful; for in another letter, dated Nov. 26, he says, "We did nothing in convocation yesterday, but only getting a day to be appointed for the sitting of our two committees of books and grievances. We who met were but few; about fifteen on our side, and two or three on the other; all dispirited, and staring one upon another: not a man from Oxford, but the prolocutor alone." In another letter, dated the 9th of December following, he says, "On Wednesday were carried up two papers to the bishops; one, a general representation about the mischievous books lately published; the other, a request to join with them in preparing a bill for the more speedy and effectual levying of rates for the repair of churches." In another letter, dated the 30th of the same month, he complains, that Dr. Hooper, the new bishop of St. Asaph, acted in such a manner as evinced him to be his enemy. "He leaves," says he, "no stone unturned to mischief me. His conversation with two considerable men hath come to my knowledge, wherein I was represented as a man that wanted temper and discretion,

tion, and as fond of my own opinions, and unfit to be countenanced in any degree, lest I should be enabled by that means to be more troublesome. God forgive him! It is a very ill return for my making that scuffle which set him at the head of the lower clergy, and, consequently, made him what he is now."

In another letter to bishop Trelawny, dated Chelsea, Jan. 6, 1703-4, Dr. Atterbury says, "The convocation of Ireland will act upon the 11th, and in the first place address the queen, thanking her for *restoring* their rights, and in other words that imply it to be matter of justice, rather than favour. They will also make a declaration in behalf of the divine right of episcopacy, and their bishops will unanimously subscribe it; which will be a decent reproach to ours, who decline joining in that declaration."

As archdeacon of Totness, Dr. Atterbury addressed several visitation-charges to the clergy of that archdeaconry; and in one of these, delivered in 1703, is the following passage: "The men who take pleasure in traducing their brethren have endeavoured to expose those of them who appeared steady in this cause, under the invidious name of High Churchmen. What they mean by that word, I cannot tell. But if an high churchman be one who is for keeping up the present ecclesiastical constitution in all its parts, without making any illegal abatements in favour of such as either openly oppose or secretly undermine it; one who though he lives peaceably with all men of different persuasions, and endeavours to win them over by methods of lenity and kindness, yet is not charitable and moderate enough to depart from the establishment (even while it stands fixed by a law), in order to meet them half way in their opinions and practices;

practices ; one, who thinks the canons and rubrick of the church, and the acts of parliament made in favour of it, ought strictly to be observed and kept up to, till they shall, upon a prospect of a thorough compliance from those without (if such a case may be supposed), be released, in any respect, by a competent authority : I say, if this be the character of an high churchman (how odious a sound forever that name may carry), I see no reason why any man should be displeased with the title, because such an high churchman is certainly a good Christian, and a good Englishman."

He also says, in the same charge, " The more obstructions we find towards exerting the synodical power of the church, the more reason we have to make inferior jurisdictions useful ; and to do all that we can, in our several places and stations, to preserve the poor remains of church-discipline we enjoy in their due life and vigour, since we are not as yet likely either to retrieve what is lost, or enforce what is left by new sanctions ; a work which deserves the best wishes and assistances of every man who has a regard for the interest of religion, and for the honour and authority of the church of England."

In October, 1704, Dr. Atterbury was advanced to the deanery of Carlisle. About two years after this, he had a dispute with Mr. Hoadly, concerning the advantages of virtue with respect to the present life ; and some time after he engaged in a fresh dispute with him concerning the doctrine of passive obedience. In 1707, his friend Sir Jonathan Trelawny appointed him one of the canon residentiaries of the cathedral of Exeter ; and he was afterwards made preacher of the Rolls chapel. In 1708, he published in one volume, 8vo. fourteen sermons, which he dedicated to his friend bishop Trelawny.

At the beginning of the year 1709, he appears to have been greatly offended because the queen had prorogued the convocation. Dean Swift, in one of his letters written at this period, says, "As for the convocation, the queen had thought fit to prorogue it, though at the expence of Dr. Atterbury's displeasure, who was designed their prolocutor, and is now raving at the disappointment."

In 1710, came on the famous trial of Dr. Sacheverell, whose speech was generally supposed to have been drawn up by Dr. Atterbury, in conjunction with Dr. Smalridge and Dr. Freind. The same year, Dr. Atterbury was chosen prolocutor of the lower-house of convocation, and had the chief management of affairs in that house. In 1711, a committee was appointed to draw up a representation of the present state of the church, and of religion in the nation; and, after some heads were agreed upon, Burnet says, that "Atterbury procured that the drawing-up of this might be left to him: and he drew up a most virulent declamation, defaming all the administrations from the time of the Revolution. Into this he brought many impious principles and practices, that had been little heard of or known, but were now to be published, if this should be laid before the queen." The lower house, he adds, agreed to Atterbury's draught; but the bishops laid it aside, and ordered another representation to be drawn in more general and more modest terms.

In the Representation of the State of Religion, drawn up on this occasion by Atterbury, of which Burnet speaks, are the following passages: "We cannot, without unspeakable grief, reflect on that deluge of impiety and licentiousness which hath broke in upon us, and overspread the face of this church.

church and kingdom, eminent in former times for purity of faith and sobriety of manners.

“ The source of these great evils, as far back as we have traced it, seems to have been that long, unnatural rebellion which loosened all the bands of discipline and order, and overturned the goodly frame of our ecclesiastical and civil constitution.

“ The hypocrisy, enthusiasm, and variety of wild and monstrous errors, which abounded during those confusions, begat in the minds of men (too easily carried into extremes) a disregard for the very appearances of religion, and ended in a spirit of downright libertinism and prophaneness, which hath ever since too much prevailed among us. It was, indeed, checked and kept under for a time, by the legal restraints laid on the press, and by the just dread of Popery which hung over our heads: but as soon as these fears were removed, and those restraints were taken off, it broke out with the greatest freedom and violence.

“ We forbear to wound your pious ears by a particular mention of those many blasphemous passages which have been published from the press. Nevertheless, in discharge of the trust reposed in us by your Majesty, we think ourselves obliged to lay before you some account of the various steps taken to undermine the foundations of Christianity, and to infect the minds of your people with Atheism, Deism, Heresy, and every pernicious and destructive error.

“ The dispute with our enemies of the church of Rome (managed with so much honour and advantage to the church of England) was no sooner happily ended, but other adversaries arose, who openly attacked the fundamental articles of the Catholick Faith, and scattered the poison of Arian and Socinian

nian heresies through all the parts of this kingdom.

“ The doctrine of a Trinity of Persons in the Unity of the GODHEAD was then denied and scoffed at; the satisfaction made for the sins of mankind by the precious blood of CHRIST was renounced and exploded; the ancient Creeds of the Church were represented as unwarrantable impositions, and treated with terms of the utmost contumely and reproach. And the divulgers of these wicked errors and blasphemies proceeded with as little disguise and caution as if some new law had been made in their favour; notwithstanding that care had been taken, by those who passed the Act of Indulgence, expressly to exclude THEM from the benefit of it.

“ In defiance of this act, and of all the laws then in force, they not only owned their pestilent errors, but set up for making proselytes, by a multitude of wicked books and pamphlets, which for some years they dispersed from the press, without controul or discouragement.

“ They at last proceeded so far as even to set up a Religious Assembly, where divine worship was publicly performed in a way agreeable to the principles of the Unitarians, and weekly sermons were preached in defence of them.

“ Nor have these Hereticks been withheld by the public notice lately taken of their wicked position, from venting them anew, and with yet greater boldness. Even at the time when we are thus met by your majesty’s writ, and exhorted by your gracious letter, to consult of methods for repressing such impieties, a book hath been printed, wherein the Arian doctrine is avowed and maintained, and a promise is made of evincing the truth of it, by large and elaborate proofs, in other treatises from
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the same hand, which are soon to follow. To this book the author hath prefixed his name, and hath not been afraid to dedicate it to the archbishop, bishops, and clergy, of this province in convocation assembled: being, as we have some reason to believe, supported in this undertaking, and encouraged to prosecute it, by the liberal contributions and insidious applauses of those who are the determined enemies of all religion and goodness.

“It was by such men as these that the Socinian tracts, when first published, were much countenanced and recommended: for they well knew that, the chief articles of the Christian faith being once shaken, a way would by that means be opened, and the minds of men prepared for the attacks which might afterwards be made on Christianity itself, and into which the Socinian controversy soon was improved.

“Nor ought we among the several instances of infidelity, and of the approaches made towards it, to omit the mention of those damnable errors which have been embraced and propagated by the sect of Quakers; who, in several of their treatises, in their Catechisms and Primers, have taught the rudiments of the Christian Faith in such a manner, as to make it seem to be little more than a complicated system of Deism and Enthusiasm.

“We pretend not to have made a full discovery of all the dark and subtle wiles by which the instruments of Satan have endeavoured to establish his kingdom, and to introduce a general looseness of principles and practices among us: but these, which we have now laid before your majesty, are too obvious and manifest not to be observed and complained of by us.

“However, neither these nor any other wicked arts and methods, how craftily soever contrived,
and

and how industriously soever pursued, would have met with so remarkable success, had not other causes and circumstances concurred to help forward the event, and favour the growth of irreligious opinions.

“ Among the chief of these, we reckon the removal of that restraint which the wisdom of former times had laid upon the press; and which no sooner ceased, than those pernicious principles, that before had been whispered only in corners, among the dissolute and lawless, were now proclaimed in our streets, and sent abroad to pollute the minds of your majesty’s subjects in all parts of your dominions.

“ The meanest and most ignorant of the people, who had any degree of curiosity and leisure, were then tempted to employ it in searches for which they were no ways qualified; they were furnished every day from the press with objections against religion; and taught to doubt of those truths, which it had otherwise never once entered into their hearts to question.

“ This general liberty of the press happened not long after the time when, by reason of confusions and disorders that usually attend great changes of state, the reins of government were unavoidably slackened, and parties of men were suffered to express their mutual resentments, and manage their debates against each other, with a freedom not often permitted or practised in more quiet and settled times.

“ We cannot but observe to your majesty, that they who derided churches, and creeds, and mysteries, were the same who insulted the memory, and justified the murder, of the royal martyr; applauded the rebellion raised against him, and have taken a great deal of wicked pains in collecting and publishing

publishing the works of those writers who were the most declared and irreconcilable enemies to monarchy."

Hope was afterwards expressed of the great advantages which might be derived from the exercise of the powers of convocation. "Nor are we without hope," it was said, "that these our synodical assemblies, regularly and constantly held, may be one useful means of checking the attempts of profane men, and preventing the growth of pernicious errors; especially if, by the authority or intervention of such synods, some way might be found to restore the discipline of the Church, now too much relaxed and decayed, to its pristine life and vigour;

and to strengthen the ordinary jurisdiction of ecclesiastical courts, now too much restrained and enfeebled: both which ends, as far as they shall appear to be subservient to the interests of religion and virtue, and no ways to interfere with the laws and liberties of our country, we do not, under the propitious influence of your majesty's administration, despair of attaining."

"But that for which we at present in most earnest and most humble manner address ourselves to your majesty is, that, by your royal interposition, an act may be obtained for restraining the present excessive and scandalous liberty of printing wicked books at home, or importing the like from abroad, in such manner as to the wisdom of your majesty and parliament shall seem most expedient: for, as we take this to have been the chief source and cause of those evils whereof we now complain; so we question not but that the removal of it would be the most speedy and effectual cure of them."

In 1712, Dr. Atterbury was made dean of Christ-church, and still continued to support very high ecclesiastical claims, and to manifest a great
zeal

zeal against heresy. In a letter written by him to bishop Trelawny, at the beginning of the year 1713, is the following passage: "I have received two letters, for which I am to thank your lordship, and will thank your lordship as long as I live. For though I have received many kind ones from your lordship, and particularly two (never by me to be forgotten) wherein your lordship was pleased to bestow the archdeaconry of Totness and a canonry of Exeter upon me; yet permit me to say, my lord, that even those were not more welcome than the two last which you were pleased to send me, and in which your lordship has drawn a lively picture of that zeal for the true faith of Christ, and for the dignity and honour of the priesthood, which are, and ever have been, a distinguishing part of your lordship's character.

"I entirely agree to all your lordship says in the former part of your letter with respect to the blasphemies of Mr. Whiston and Dr. Clarke (for I cannot give the tenets even of the latter a softer name); and wish with all my soul it were as much in my power, as it is in my inclination, to procure any thing to be done (either in or out of convocation) that might effectually check and discourage them."

In June, 1713, Dr. Atterbury was advanced to the bishoprick of Rochester and deanery of Westminster; and was consecrated at Lambeth on the 4th of July following. It has been said, that he had in view the primacy of all England; and that his credit with the queen and ministry was so considerable, and his schemes so well laid, as probably to have carried it, upon a vacancy, had not the queen's death, in August, 1714, prevented him. But Dr. Warton says, "It was with difficulty queen Anne was persuaded to make Atterbury a bishop; which she

she did at last, on the repeated importunities of lord Harcourt, who pressed the queen to do it, because she had before disappointed him, in not placing Sacheverell on the bench. After her decease, Atterbury vehemently urged his friends to proclaim the pretender; and, on their refusal, upbraided them for their timidity with many oaths; for he was accustomed to swear on any strong provocation."

At the commencement of the reign of George I. Atterbury's tide of prosperity began to turn; his politics were well known; and he was coldly received at court. In return, he constantly opposed the measures of the court in the House of Lords, and drew up some of the warmest protests with his own hands. Thus he went on till the year 1722, when the government, having reason to suspect him of being concerned in a plot in favour of the pretender, he was apprehended on the 24th of August; and, after an examination before the privy-council, was committed prisoner to the Tower. He was continued in a very close and rigorous confinement, and, as the administration were not possessed of any evidence sufficient for his conviction, on the 23d of March, 1722-3, a bill was brought into the House of Commons "for inflicting certain pains and penalties on Francis Lord Bishop of Rochester;" a copy of which was sent to him, with notice, that he had liberty of counsel and solicitors for making his defence. Under these circumstances, the bishop applied, by petition, to the House of Lords, for their direction and advice respecting his conduct in this conjuncture; and, on the 4th of April, he acquainted the Speaker of the House of Commons by a letter, that he was determined to give that house no trouble in relation to the bill depending therein; but should be ready to make his defence against it, when it should be argued in
another

another house, of which he had the honour to be a member. On the 9th the bill passed the House of Commons, and was the same day sent up to the House of Lords for their concurrence. On the 6th of May, being the first reading of the bill, bishop Atterbury was brought to Westminster to make his defence, which he did by his counsel. The proceedings continued above a week, and, on Saturday May 11, the bishop was permitted to plead for himself; which he did in a very eloquent speech, from which we shall select a few passages. He began in the following manner :

“ My LORDS,

“ I have been under a very long and close confinement, in which I have been treated by the person in whose immediate custody I was with such severity, and so great indignity, as, I believe, no prisoner in the Tower of my age, infirmities, function, and rank, ever underwent : by which means, what little strength and use of my limbs I had, when committed in August last, is now so far impaired, that I am unfit to appear before your lordships on any occasion ; especially when I am to make my defence against a bill of so extraordinary a nature and tendency.

“ I mention this, at the entrance of what I have to say, not so much in the way of complaint, as excuse ; hoping that, if I should fail in any part of my own justification, your lordships will impute such defect to the true cause ; not my want of innocence or arguments to support it (my counsel, I thank them, have amply shewed that I want neither), but to the great weakness of body and mind, under which I at present labour. Such usage, such hardships of every kind, such insults as I have undergone, might have broken a more resolute spirit,
and

and a much firmer constitution than has fallen to my share."

He afterwards stated the proceedings and resolutions of the House of Commons against him; and, speaking of the pains and penalties which were to be inflicted against him by the bill, says, "The person thus sentenced below to be deprived of all his preferments, to suffer *perpetual* exile, to be rendered *incapable* of any *office* or *employment*, or even of any *pardon* from the *crown*, and with whom no man must hereafter converse, or correspond by *letter*, *message*, or otherwise, without being guilty of *felony*, is a *bishop of this church*, and a *lord of parliament*; the very *first* instance of a member of *this* house, so treated, so prejudged, so condemned, *originally in another*, and *may* it be the *last*! though such precedents, once set, seldom stand single; but are apt, even without a blessing, to be *fruitful and multiply* in after-times! a reflection that deserves seriously to be considered by those who, observing that this case has never before in all its circumstances happened, may too easily conclude that it will never happen again!"

The bishop afterwards enters into a particular examination of the nature and circumstances of the evidence against him, and then says, "Our law has taken care that there should be a more clear and full proof of *treason* than of any *other* crime whatsoever. And reasonable it is, that a crime, attended with the highest penalties, should be made out by the clearest and fullest evidence. And yet here is a charge of high treason brought against me, not only without *evidence*, but without any evidence at *all*, i. e. any such evidence as the law of the land knows and allows. And what is not evidence at *law* (pardon me for what I am going to say) can never be made such, in order to punish what is
past,

past, but by a violation of the law. For the law, which prescribes the nature of the *proof* required, is as much the law of the land, as that which declares the *crime*; and *both* must join to convict a man of guilt. And it seems equally unjust to declare any sort of *proof* legal, which was not so before a prosecution commenced for any act done, as it would be to declare the *act* itself *ex-post-faëto* to be *criminal*.

“ Shall I, my lords, be deprived of all that is valuable to an Englishman (for in the circumstances to which I am to be reduced, *life* itself is scarcely valuable) by *such an evidence as this* ! such an evidence as would not be admitted, in any other cause, in any other court ! nor allowed, I verily believe, to condemn a Jew in the Inquisition of Spain or Portugal ! Shall it be received against *me*, a bishop of this Church, and a member of this House, in a charge of high-treason brought in the high Court of Parliament ? *God forbid* !

“ My ruin is not of that moment to any man, or any number of men, as to make it worth their while to violate (or even seem to violate) the constitution in any degree to procure it. In preserving and guarding that against all attempts, the safety and the happiness of every Englishman lies. But when once, by such extraordinary steps as these, we depart from the fixed rules and forms of justice, and try untrodden paths, no man knows whither they will lead him, or where he shall be able to stop, when pressed by the crowd that follow him.

“ Though I am worthy of no regard ; though whatever is done to me may be looked upon as just ; yet your lordships will have some regard to your own lasting interests, and those of the state ; and not introduce into criminal cases a sort of evidence with which our constitution is not acquainted, and
which

which, under the appearance of supporting it at first, may be afterwards made use of (I speak my honest fears) gradually to undermine and destroy it.

“ For God’s sake, my lords, lay aside these extraordinary proceedings ! set not these new and dangerous precedents ! And I for my part will voluntarily and chearfully go into perpetual exile, and please myself with the thought that I have in some measure preserved the constitution by quitting my country : and I will live, wherever I am, praying for its prosperity, and die with the words of Father Paul in my mouth, which he used of the republic of Venice, “ *Esto perpetua !* ” The way to perpetuate it is, not to depart from it. Let me depart ; but let that continue fixed on the immoveable foundations of law and justice, and stand for ever.”

On the 17th of March, the bill against the bishop passed the House of Lords, and soon after received the royal assent. The tenor of the act is as follows : “ That after the first of June, 1723, he shall be deprived of all his offices, dignities, promotions, and benefices, ecclesiastical, whatsoever, and that, from thenceforth, the same shall be actually void, as if he were naturally dead ; that he shall for ever be disabled, and rendered incapable, from holding or enjoying any office, dignity, or emolument, within this realm, or any other his majesty’s dominions ; as also from exercising any office, ecclesiastical or spiritual, whatever ; that he shall suffer perpetual exile, and be for ever banished this realm, and all other his majesty’s dominions ; that he shall depart out of the same by the 25th of June next ; and if he return into, or be found within this realm, or any other his majesty’s dominions, after the said 25th of June, he, being thereof lawfully convicted, shall suffer as a felon, without
benefit

benefit of clergy, and shall be utterly incapable of any pardon from his majesty, his heirs, or successors : that all persons who shall be aiding and assisting to his return into this realm, or any other his majesty's dominions or shall conceal him within the same, being lawfully convicted thereof, shall be adjudged guilty of felony, without benefit of clergy : that if any of his majesty's subjects (except such persons as shall be licensed for that purpose under the sign manual) shall, after the 25th of June, hold any correspondence in person with him, within this realm, or without, or by letters, messages, or otherwise, or with any person employed by him, knowing such person to be so employed, they shall, on conviction, be adjudged felons, without benefit of clergy : and, lastly, that offences against this act, committed out of this realm, may be tried within any county of Great Britain."

The bill against Atterbury was vigorously opposed by many members of both houses ; and particularly in the House of Peers by earl Cowper, though his political principles were extremely different from those of the bishop. Indeed, whether Atterbury was, or was not, guilty of being concerned in the plot with which he was charged, the proceedings against him were extremely unjustifiable and unconstitutional. As no proper and legal evidence was produced against him, they were a flagrant violation of those principles of justice, law, and liberty, to maintain which the Revolution was effected, and the House of Hanover raised to the throne of England.

Before the bishop left the kingdom, he received the following fine letter from Mr. Pope, between whom and Atterbury there was a great intimacy :

" Once

“ Once more I write to you as I promised, and this once, I fear, will be the last ! The curtain will soon be drawn between my friend and me, and nothing left but to wish you a long good-night. May you enjoy a state of repose in this life, not unlike that sleep of the soul which some have believed is to succeed it, where we lie utterly forgetful of that world from which we are gone, and ripening for that to which we are to go ! If you retain any memory of the past, let it only imagine to you what has pleased you best ! sometimes present a dream of an absent friend, or bring you back an agreeable conversation ! But, upon the whole, I hope you will think less of the time past than of the future ; as the former has been less kind to you than the latter infallibly will be. Do not envy the world your studies ; they will tend to the benefit of men against whom you can have no complaint, I mean of all posterity : and perhaps, at your time of life, nothing else is worth your care. What is every year of a wise man’s life but a censure or critique on the past ? Those whose date is the shortest, live long enough to laugh at one half of it : the boy despises the infant, the man the boy, the philosopher both, and the Christian all. You may now begin to think your manhood was too much a puerility ; and you will never suffer your age to be but a second infancy. The toys and baubles of your childhood are hardly now more below you, than those toys of our riper and of our declining years, the drums and rattles of ambition, and the dirt and bubbles of avarice. At this time, when you are cut off from a little society, and made a citizen of the world at large, you should bend your talents, not to serve a party, or a few, but all mankind. Your genius should mount above that mist in which its participation and

neighbourhood with earth long involved it; to shine abroad and to heaven, ought to be the business and the glory of your present situation. Remember it was at such a time, that the greatest lights of antiquity dazzled and blazed the most, in their retreat, in their exile, or in their death: but why do I talk of dazzling or blazing? it was then that they did good, that they gave light, and that they became guides to mankind.

Those aims alone are worthy of spirits truly great, and such I therefore hope will be yours. Repentment indeed may remain, perhaps cannot be quite extinguished, in the noblest minds: but revenge never will harbour there: higher principles than those of the first, and better principles than those of the latter, will infallibly influence men, whose thoughts and whose hearts are enlarged, and cause them to prefer the whole to any part of mankind, especially to so small a part as one's single self.

Believe me, my lord, I look upon you as a spirit entered into another life, as one just upon the edge of immortality; where the passions and affections must be much more exalted, and where you ought to despise all little views, and all mean retrospects. Nothing is worth your looking back; and therefore look forward, and make (as you can) the world look after you; but take care that it be not with pity, but with esteem and admiration.

I am, with the greatest sincerity, and passion for your fame as well as happiness, yours, &c.

A. POPE.

On the 18th of June, 1723, bishop Atterbury embarked on board the Aldborough man of war, and landed the Friday following at Calais. From thence he went to Brussels; but he afterwards left that place, and resided at Paris, where he softened the rigours of his exile by study, and by conversation

tion and correspondence with learned men. It appears, however, that he occasionally employed his time in a different manner; for it is proved from some letters, which were first printed at Edinburgh, in 1768, that, in 1725, the bishop was concerned in a plot for stirring up a rebellion in the Highlands of Scotland, in favour of the pretender; but the scheme proved abortive.

The exile of bishop Atterbury was embittered by its obliging him to be separated from his daughter, of whom he was very fond, and who was equally attached to him. This lady was married to William Morice, Esq; high-bailiff of Westminster; but in 1729, though in an infirm state of health, she conceived an ardent desire to see her father again; and accordingly set out when very ill, and performed with great difficulty and pain a journey and voyage from Westminster to Bourdeaux, and thence to Toulouse, where the bishop came to meet her. She died in a few hours after their meeting. A very pathetic narrative of that event was written by Mr. J. Evans, a gentleman who accompanied Mr. and Mrs. Morice on their voyage from Dover to Bourdeaux, and from thence to Toulouse, and who also wrote an exact diary of this journey and voyage, which is truly interesting, and all which was first published by Mr. Nichols. Soon after his daughter's death, the bishop wrote the following letter to Mr. Pope:

Nov. 20, 1729.

"Yes, dear sir, I have had all you designed for me; and have read all (as I read whatever you write) with esteem and pleasure. But your last letter, full of friendship and goodness, gave me such impressions of concern and tenderness, as neither I

can express, nor you, perhaps, with all the force of your imagination, fully conceive.

“ I am not yet master enough of myself, after the late wound I have received, to open my very heart to you ; and am not content with less than that, whenever I converse with you. My thoughts are at present vainly, but pleasingly, employed on what I have lost, and can never recover. I know well I ought, for that reason, to call them off to other subjects ; but hitherto I have not been able to do it. By giving them the rein a little, and suffering them to spend their force, I hope in some time to check and subdue them. *Multis fortunæ vulneribus perculsus, huic uni me imparem sensi, & penè succumbui.* This is weakness, not wisdom, I own ; and on that account fitter to be trusted to the bosom of a friend, where I may safely lodge all my infirmities. As soon as my mind is in some measure corrected and calmed, I will endeavour to follow your advice, and turn it towards something of use and moment ; if I have still life enough left to do any thing that is worth reading and preserving. In the mean time I shall be pleased to hear that you proceed in what you intend, without any such melancholy interruptions as I have met with. You outdo others on all occasions ; my hope, and my opinion is, that on moral subjects, and in drawing characters, you will outdo yourself. Your mind is as yet unbroken by age and ill accidents ; your knowledge and judgment are at the height ; use them in writing somewhat that they may teach the present and future times ; and, if not gain equally the applause of both, may yet raise the envy of the one, and secure the admiration of the other. Remember Virgil died at 52, and Horace at 58 ; and, as bad as both constitutions were, yours is yet more delicate and tender. Employ not your precious moments and
great

great talents on little men and little things: but chuse a subject every way worthy of you; and handle it, as you can, in a manner which nobody else can equal or imitate. As for me, my abilities, if I ever had any, are not what they were; and yet I will endeavour to recollect and employ them.

“ ——— gelidus tardante fenestâ
 “ Sanguis habet, frigentque effecto in corpore
 vires.”

However, I should be ungrateful to this place, if I did not own that I have gained upon the gout in the South of France much more than I did at Paris, though even there I sensibly improved. What happened to me here last summer was merely the effect of my folly, in trusting too much to a physician, who kept me six weeks on a milk-diet, without purging me, contrary to all the rules of the faculty. The milk threw me at last into a fever; and that fever soon produced the gout; which, finding my stomach weakened by a long disuse of meat, attacked it, and had like at once to have dispatched me. The excessive heat of this place concurred to heighten the symptoms: but, in the midst of my distemper, I took a sturdy resolution of retiring thirty miles into the mountains of the Cevennes; and there I soon found relief from the coolness of the air and the verdure of the climate, though not to such a degree as not to feel some reliques of those pains in my stomach, which till lately I had never felt. Had I staid, as I intended, there till the end of October, I believe my cure had been perfected; but the earnest desire of meeting one I dearly loved called me abruptly to Montpellier; where, after continuing two months under the cruel torture of a sad and fruitless expectation, I was forced at last to

take a long journey to Toulouse; and even there I had missed the person I sought, had she not, with great spirit and courage, ventured all night up the Garonne to see me, which she above all things desired to do before she died. By that means she was brought where I was between seven and eight in the morning, and lived twenty hours afterwards; which time was not lost on either side, but passed in such a manner as gave great satisfaction to both, and such as, on her part, every way became her circumstances and character; for she had her senses to the very last gasp, and exerted them to give me in those few hours greater marks of duty and love than she had done in all her life-time, though she had never been wanting in either. The last words she said to me were the kindest of all; a reflection on the goodness of God, which had allowed us in this manner to meet once more before we parted for ever. Not many minutes after that, she laid herself on her pillow, in a sleeping posture,

“ ———placidaque ibi demum morte quievit.”

“ Judge you, Sir, what I felt, and still feel, on this occasion; and spare me the trouble of describing it. At my age, under my infirmities, among utter strangers, how shall I find out proper reliefs and supports! I can have none, but those with which reason and religion furnish me; and on those I lay hold, and make use of, as well as I can; and hope that He who laid the burthen upon me (for wise and good purposes, no doubt) will enable me to bear it, in like manner as I have borne others, with some degree of fortitude and firmness.

You see how ready I am to relapse into an argument which I had quitted once before in this letter. I shall probably again commit the same fault, if I
continue

continue to write ; and therefore I stop short here ; and, with all sincerity, affection, and esteem, bid you adieu, till we meet, either in this world, if God pleases, or else in another.

“ A friend I have with me will convey this safely to your hands ; though perhaps it may be some time before it reaches you : whenever it does, it will give you a true account of the posture of mind I was in when I wrote it, and which I hope may by that time be a little altered.”

The bishop died at Paris on the 15th of February, 1731-2. His body was brought over to England, and interred, in a private manner, in Westminster-abbey, on the 12th of May following. He had one son, Osborne Atterbury, who was ordained in 1742 by bishop Hoadly, and who, in 1746, obtained the living of Oxhill, Warwickshire.

Bishop Atterbury was a man of fine genius, of considerable learning, an elegant writer, a very able speaker in parliament, and an excellent preacher. But with all these accomplishments, he had other qualities of a less commendable nature. He was of a restless, turbulent, and ambitious disposition. He was no friend to liberty, either civil or religious. Ecclesiastical claims were carried by him to a very great height. It is manifest, from his own writings, that he would have persecuted, if he had been possessed of power ; and that he was an enemy to the freedom of the press.

Dr. Warton says, “ Atterbury was, on the whole, rather a man of ability than a genius. He writes more with elegance and correctness, than with force of thinking or reasoning. His letters to Pope are too much crowded with very trite quotations from the classics. It is said, he either translated, or intended to translate, the Georgics of Virgil, and to write the Life of Cardinal Wolsey,

whom he much resembled. Dr. Warburton had a mean opinion of his critical abilities, and of his Discourse on the Lapis of Virgil. He was thought to be the author of the Life of Waller, prefixed to the first octavo edition of that poet's works. The turbulent and imperious temper of this haughty prelate were long felt and remembered in the college over which he presided."

Another writer says, "His person was very well made; he had a gracefulness in his behaviour, and a kind of majestic gravity in his looks, that bespoke him reverence wheresoever he came. His voice was not strong; but there was something so sweet in his pronunciation, and so insinuating in his address, as gained him the possession of an audience whenever he began to speak: besides this, he had a quick penetration, an exquisite understanding, an easy comprehension, a sprightly fancy and imagination, and solid judgement and good sense, all united together."

Bishop Atterbury's sermons, which have great merit as compositions, have been published in four volumes, 8vo. The two first were published by himself in his life-time, and the two last were published, after his death, by his chaplain, Dr. Thomas Moore. In 1783 were published, in two volumes, 8vo. the Epistolary Correspondence, Visitation Charges, Speeches, and Miscellanies, of bishop Atterbury, with Historical Notes, by Mr. Nichols, who afterwards also published two additional volumes. The whole is a valuable collection; and we have derived much assistance from it, in the account which we have here given of this celebrated prelate.

* * * *Authorities.* Biographia Britannica. Atterbury's Epistolary Correspondence, 4 vols. 8vo.

THE LIFE OF
SIR RICHARD STEELE.

(A. D. 1676—1729.)

THIS ingenious and celebrated writer was a native of Dublin, where he was born about the year 1676. A branch of his family was possessed of a considerable estate in the county of Wexford, in Ireland; and his father, who was a counsellor at law, was some time private secretary to James, the first duke of Ormond. As the father was of English extraction, he carried his son Richard, while very young, to London, and put him to school at the Charter-house, where he first contracted his intimacy with Addison. From the Charter-house he was sent to Merton-college in Oxford, where he was admitted a postmaster in 1692. He had made a good proficiency at the Charter-house; and at college he gave some specimens of his abilities, and of his taste for polite literature; he even proceeded so far as to compose a comedy; but, by the advice of a brother collegian, he was prevented from making it public. As he had a good deal of vivacity in his disposition, he formed about this time a design of entering into the army, and accordingly left the university without taking any degree. This

step was highly displeasing to his friends; but the ardour of his passion for a military life was then so great, that he was deaf to every other proposal. Being thus determined to gratify his inclination at all events, and not having it in his power to obtain a better station, he entered as a private gentleman in the horse-guards; which gave so much offence to his friends, that he thereby lost the succession to a very good estate in the county of Wexford in Ireland.

Mr. Steele was extremely well adapted by nature to the way of life that he had chosen. His disposition was remarkably gay; and he not only abounded with good-nature and generosity, but was distinguished by the brilliancy of his wit, and his engaging manners; nor was he by any means destitute of courage. These qualities rendered him the delight of the soldiery, and procured him an Ensign's commission. In the mean time, as he had made choice of a profession which set him free from restraint, so he was easily led away into every kind of riotous dissipation; and all his fine talents, and his many amiable qualities, were unhappily prostituted in the service of licentious pleasure. But these revels did not pass without some cool hours of reflection; and in these it was that he drew up, for his own private use, a little treatise, entitled, "The Christian Hero;" with a design (as he himself assures us) principally to fix upon his mind a strong impression of virtue and religion, in opposition to a stronger propensity to unwarrantable pleasures. For even whilst he was rioting in scenes of sensual delight, he was thoroughly convinced of the impropriety of his conduct, and constantly condemned himself for those irregular gratifications which yet he had not sufficient resolution to renounce. The secret admonition of this treatise, however, whilst it remained in his own hands only, was weak and ineffectual; and there-

therefore he determined to print the book, with his name, in hopes, that, by thus placing himself in a new light before his acquaintance, and drawing their attention upon him, by such an open testimony against his own conduct, he might have a new check upon his passions, and might be restrained from unlawful pleasures, by the shame of appearing to know and to approve what was right and fit, at the very time that he pursued what he felt and maintained to be wrong. Accordingly he printed his Treatise, in the year 1701, with a dedication to his patron, lord Cutts, who appointed him his private secretary, and had likewise procured for him a Company in lord Lucas's regiment of r'usileers. But so direct and notorious was the contradiction between the tenour of this book, and the general course of the Author's Life, that it not only exposed Mr. Steele to much raillery amongst his acquaintance, but was attended with more unwelcome and unexpected consequences. From being esteemed a very delightful companion, he was soon reckoned a disagreeable fellow. One or two of his acquaintance thought fit to misuse him, and to try their valour upon him; and every body that he knew measured the least levity in his words and actions with the character of "The Christian Hero."

Our Author's declarations in regard to religion, instead of procuring him the esteem and favour of his companions, having subjected himself to such contemptuous and insolent treatment, he thought it necessary for him to enliven his character, and with this view he composed his Comedy called "The Funeral, or Grief a la-Mode;" in which, though the incidents that move laughter be numerous, yet virtue and vice appear just as they ought. This performance was brought upon the stage the same year, where it met with a very favourable reception; but

its success was chiefly owing to Mr. Steele's interest in the army, and the zeal of his fellow-soldiers. It is an observation of our Author, that "nothing ever makes the town so fond of a man, as a successful play;" and accordingly this recommendation, with some other particulars enlarged upon to his advantage, procured him the notice and regard of his majesty; and his name, to be provided for, was (he says) in the last table-book ever worn by the glorious and immortal King William the Third. But his hopes were frustrated by the death of his Royal Patron.

At the beginning of queen Anne's reign, through the interest of the earls of Halifax and Sunderland, to whom he was recommended by Mr. Addison, he was appointed writer of the Gazette. Soon after his promotion to this office he produced his second comedy, called "The Tender Husband;" in which he was assisted by his friend Mr. Addison, and which was acted in the year 1704 with great success. But his next play, "The Lying Lovers," met with a very different reception. In his other comedies, our author had steadily preserved the point of morality; but in this he paid a more scrupulous attention to the interests of virtue. For being justly offended at the deficiency of the English stage in this respect, and at the same time animated by the writings of Mr. Jeremy Collier (which were then much read, and of which he professed himself an admirer), he thought it would be an honest ambition to attempt a comedy that might be no improper entertainment in a Christian commonwealth; and he determined to write one in all the severity that Mr. Collier himself required. With this view he composed the "Lying Lovers," and brought it on the stage without delay. But his laudable attempt did not succeed: for he had the

mor-

mortification to see his play immediately condemned; or, as he himself expresses it, "damn'd for its piety."

Being thus disappointed in his expectations of inculcating morality with a good effect upon the stage, Mr. Steele turned his thoughts to other vehicles of instruction; and, in the year 1709, he began to publish "*The Tatler*." This excellent paper was undertaken in concert with Dr. Swift, who a little before had published some humorous pieces, in the name of *Isaac Bickerstaff*, which had been so universally admired, that our author, observing an inclination in the town towards any thing that should appear under the same name, was induced to assume it, the better to recommend his lucubrations to the publick. Having at the same time secured the assistance of the writer, who had given such splendour to the name of Bickerstaff, his new work made its appearance to the best advantage, and was received with general applause.

Mr. Steele had not been long engaged, in the "*Tatler*," before Mr. Addison, who was then in Ireland, accidentally discovering that the publication was carried on under his direction, voluntarily contributed to its support; and our author himself acknowledges, that he was indebted to this excellent friend for some of the most admirable discourses on serious subjects, and some of the finest strokes of wit and humour that are to be found in all the work. The general purpose of the "*Tatler*" was (as the author observes) "to expose the false arts of life, to pull off the disguises of cunning, vanity, and affectation, and to recommend a general simplicity in our dress, our discourse, and our behaviour." Nothing more was aimed at while Dr. Swift was concerned in it; nor did the papers rise above this design

design till the change of the Ministry, when Mr. Addison had leisure to engage more constantly in the work ; by whose assistance it became a greater thing than the author originally intended, and its reputation was proportionably increased. The air of the familiar was raised into the sublime ; and the most important subjects were treated with all the elegance, purity, and correctness, which they deserved.

It was more than a year before he began to publish the *Tatler* when Steele married his second wife. His first wife was a lady of Barbadoes, by whom he became possessed of a plantation in that island, which was estimated at more than eight hundred pounds a year ; but it was encumbered with considerable debts and legacies. His second wife was Mary Scurlock, daughter of Jonathan Scurlock, Esq. of Llangunnor in Wales. This lady was very handsome, and he was strongly attached to her to the end of her life. In one of his letters to her when courting, he says, “ The vainest woman upon earth never saw in her glass half the attractions which I view in you. Your air, your shape, your every glance, motion, and gesture, have such peculiar graces, that you possess my whole soul, and I know no life but in the hopes of your approbation : I know not what to say, but that I love you with the sincerest passion that ever entered the heart of man. I will make it the business of my life to find out the means of convincing you that I prefer you to all that is pleasing upon earth.”

In the “*Epistolary Correspondence of Sir Richard Steele*,” published by Mr Nichols, in 1787, in two volumes, small 8vo are many curious letters from Steele to this lady, after they were married, from which we shall select the following :

“ My

" My dear wife, Oct. 8, 1707.

" You were not, I am sure, awake so soon as I was for you, and desired the blessing of God upon you. After that first duty, my next is to let you know I am in health this morning, which I know you are solicitous for. I believe it would not be amiss if, some time this afternoon, you took a coach or chair, and went to see a house next door to lady Bulkley's, towards St. James's-street, which is to be let. I have a solid reason for quickening my diligence in all affairs of the world, which is, that you are my partaker in them, and will make me labour more than any inclination of ambition or wealth could do. After I have implored the help of Providence, I will have no motive to my actions but the love of the best creature living, to whom I am an obedient husband.

" RICH. STEELE."

" Dearest Being on Earth, Oct. 16, 1707.

" Pardon me if you do not see me till eleven o'clock, having met a schoolfellow from India, by whom I am to be informed in things this night which extremely concern your obedient husband,

" RICH. STEELE."

" DEAR RULER, Dec. 8, 1707.

" I cannot wait upon you to-day to Hampton-Court. I have the West-Indian business on my hands, and find very much to be done before Thursday's post. I shall dine at our table at Court, where the bearer knows how to come to me with any orders for your most obedient husband, and most humble servant,

" RICH. STEELE,"

" My duty to my mother."

" My

" My dear, dear wife, Dec. 22, 1707.

" I write to let you know I do not come home to dinner, being obliged to attend some business abroad, of which I shall give you an account (when I see you in the evening), as becomes your dutiful and obedient husband,

" RICH. STEELE."

" Dear Prue, May 19, 1708,

Lord Sunderland's Office, Eleven o'Clock.

" I desire of you to get the coach and yourself ready as soon as you can conveniently, and call for me here, from whence we will go and spend some time together in the fresh air in free conference. Let my best periwig be put in the coach-box, and my new shoes, for it is a comfort to be well-dressed in agreeable company. You are vital life to your obliged, affectionate husband, and humble servant,

" RICH. STEELE."

" Dear Wife, Aug. 11, 1708.

" I have ordered Richard to take your directions, whether you will have the chariot with two or four horses to set you and your friend down at your house at Hampton-Court. Watts is gone over the water, and says she has your commands to follow in the stage-coach. I shall make it the business of my life to make you easy and happy. Consult your cool thoughts, and you will know that it is the glory of a woman to be her husband's friend and companion, and not his sovereign director. I am, with truth, sincerity, and tenderness, ever your faithful husband,

" RICH. STEELE."

" Pray let the gardener put the place in order."

" Madam,

“ Madam, Aug. 12, 1708.

“ I have your letter, wherein you let me know, that the little dispute we have had is far from being a trouble to you; nevertheless, I assure you, any disturbance between us is the greatest affliction to me imaginable. You talk of the judgement of the world; I shall never govern my actions by it, but by the rules of morality and right reason. I love you better than the light of my eyes, or the life-blood in my heart; but, when I have let you know that, you are also to understand, that neither my sight shall be so far enchanted, or my affection so much master of me, as to make me forget our common interest. To attend my business as I ought, and improve my fortune, it is necessary that my time and my will should be under no direction but my own. Pray give my most humble service to Mrs. Binns. I write all this rather to explain my own thoughts to you than answer to you distinctly. I inclose it to you, that, upon second thoughts, you may see the respectful manner in which you treat your affectionate, faithful husband,

“ RICH. STEELE.”

“ Madam, Aug. 13, 1708.

“ I hope this will find you in good health, as I am at this present writing, thanks be to God for it.

“ I have not only rebelled against you, but all the rest of my governors, from yourself, whom I acknowledge to have the right of partnership, to the lowest person who had to do with me. I have a very just sense of your merit, and think, when I have put you into the proper methods which you ought to follow, I shall be the happiest man living in being your most affectionate husband, and humble servant.

“ RICH. STEELE.”

“ Dear

" Dear Prue,

Monday Morning, Aug. 16, 1708.

" I hope you have composed your mind, and are convinced that the methods I have taken were absolutely necessary for our mutual good. I do assure you, there is not that thing on earth, except my honour, and that dignity which every man who lives in the world must preserve to himself, which I am not ready to sacrifice to your will and inclination.

" I dined yesterday with my lord Halifax, where the *beauties in the garden* were drunk to. I have settled a great deal of business within these few days, of all which I will give you an account when we meet. I am, with the most sincere affection, your obliged husband,

" RICH. STEELE."

" I sent you some tea on Friday last. My most humble service to Mrs. Binns."

" Dear Prue,

Aug. 28, 1708.

" The afternoon coach shall bring you ten pounds. Your letter shews you are passionately in love with me. But we must take our portion of life as it runs, without repining; and I consider that good-nature, added to that beautiful form God has given you, would make an happiness too great for human life. Your most obliged husband, and most humble servant,

RICH. STEELE."

" Dear Prue,

Sept. 8, 1708.

Two, Afternoon, Sandy-end.

" Having reached London about eleven, dispatched what was further necessary after what papers Mr. Addison had before sent to the press, I am just now arrived

rived here to dinner. You desire me to make submissions in my epistles, which I think is not to be insisted upon; but, if acknowledgements will satisfy you, I cannot but own to you, what you too well know, that you have a power almost sovereign over your most enamoured husband, and humble servant,

“RICH. STEELE.”

“Mr. Addison is your humble servant.”

It appears, from many of the letters published in this collection, that the temper of Steele and his wife were in some respects very different, which often occasioned disagreements between them. He was improvident, little attentive to his expences, and generous to a very high degree; while she was not merely prudent, but parsimonious, and too fond of money; and, though she had a valuable estate in Wales, hoarded up the greatest part of the income of it, and kept it almost entirely in her own hands.

Steele's inattention to œconomy often involved him in great difficulties. Dr. Johnson says, ‘Steele, whose imprudence of generosity, or vanity of profusion, kept him always incurably necessitous, upon some pressing exigence, in an evil hour, borrowed an hundred pounds of his friend Addison, probably without much purpose of re-payment; but Addison, who seems to have had other notions of a hundred pounds, grew impatient of delay, and reclaimed his loan by an execution. Steele felt with great sensibility the obduracy of his creditor; but with emotions of sorrow rather than of anger.’ Of this transaction, which Johnson has represented in a manner injurious to Addison, the following appears to be the true account. Steele had built, and inhabited for a few years, a small but elegant house adjoining to the side of the palace of Hampton-court; and to which house
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he gave the name of the Hovel at Hampton-wick. Here he lived in a manner which his finances would by no means admit; and, being much embarrassed for money, he borrowed a thousand pounds of Addison, on this house and its furniture, giving bond and judgment for the re-payment of the money at the end of twelve months. Addison found, that it would be a great benefit to Steele, to compel him to quit his house at Hampton. On the forfeiture of his bond, therefore, he directed his attorney to proceed to execution. The house and furniture were accordingly sold; and the surplus Addison remitted to Steele, with a genteel letter, stating the friendly reason of this extraordinary proceeding, namely, "to awaken him, if possible, from a lethargy which must end in his inevitable ruin." Steele received the letter with his usual composure and gaiety, met his friend as usual, and declared, that he always considered this step as really intended by Addison to do him service.

The great success, which the *Tatler* justly obtained, was highly favourable both to the interest and the reputation of Mr. Steele; and, during the course of this publication, he was made a commissioner of the stamp-duties, in the year 1710. Upon the change of the ministry, that same year, he sided with the duke of Marlborough, the honour of whose esteem and friendship he had for some time enjoyed; and when his Grace was dismissed from all employments, he addressed a letter of thanks to him for the services he had done his country, under the title of "*The Englishman's Thanks to the Duke of Marlborough.*" However, as our author still continued to hold his place in the Stamp-office, under the new administration, he restrained his pen from political subjects; and, having dropt the "*Tatler*," he formed the plan of "*The Spectator*," in concert with his great friend,

Mr.

Mr. Addison, whose assistance was the chief support of that admirable work, which made its first appearance in March, 1710-11, and was continued without interruption till December, 1712, when it was discontinued for a while; but, being resumed on the 18th of June, 1714, it was completed on the 20th of December, in the same year.

The "Spectator" was received with such unrivalled approbation and applause, that Mr. Steele was encouraged to prosecute the same design, under a different title; and accordingly, soon after the Spectator was discontinued, he began "The Guardian;" the first number of which was published in March, and the last in October, 1713. But, in the course of this Paper, his thoughts took such a political turn, and he gave his pen so free a scope, that some of his friends were dissatisfied with his manner of conducting it; and Mr. Pope and Mr. Congreve withdrew their assistance. This, however, was no check to the ardour of Mr. Steele, who had engaged with great warmth against the Ministry, and was determined to exert himself to the utmost in his favourite cause. With this view he resolved to procure a seat in the House of Commons, at the ensuing election; for no other reason (as he observes) but to say more for the good of his deluded country; and, that there might be no obstacle in his way, he immediately resigned his office as Commissioner of the Stamp-Revenues, and his pension as servant to his late Royal Highness, Prince George of Denmark, which her Majesty had been graciously pleased to continue to him; the same mark of respect being shewn to the whole family of that Prince. Having taken these previous measures, he renewed his attack upon the Ministry; and on the 7th of August, 1713, he published his famous Letter to "The Guardian," on the demolition of Dunkirk; and, the Parliament being dissolved

the next day, he wrote several other warm political tracts against the Administration.

In August, 1713, he was elected member of parliament for Stockbridge; and he soon after began to write "The Englishman," a paper published three days in a week, the first number of which is dated October 8, 1713. During the course of this publication, Mr. Steele also published, "The Crisis, or a Discourse, representing, from the most antient Records, the just Causes of the late Revolution, and the several Settlements of the Crown of England and Scotland on her Majesty; and on the demise of her Majesty without issue, upon the most illustrious Princess Sophia, Electress and Duchess Dowager of Hanover, and the heirs of her body, being Protestants, by previous acts of both Parliaments of the late kingdoms of England and Scotland, and confirmed by the Parliament of Great Britain. With some seasonable Remarks on the danger of a Popish Successor."

The publication of this piece was productive of very serious consequences to the author, who had been, from the first, aware of the danger to which it would expose him. The nature of the treatise, and the occasion of his writing it, he himself explains in his "Apology;" where he tells us, that the plan of the work was first hinted to him by his friend, Mr. More, of the Inner Temple; a gentleman well skilled in the laws and constitution of this kingdom; who, in some incidental discourse on politics, took notice of the insinuations, daily thrown out, of the danger the Protestant succession was in, and concluded with saying, that he thought Mr. Steele, from the kind reception the world gave to what he published, might be more instrumental towards curing the evil of disaffection to the House of Hanover than any private man in England. After much solici-

tation,

tation, Mr. More further observed, that the evil seemed only to flow from mere inattention to our real obligations to that illustrious House; and, therefore, said he, if the laws to this purpose were reprinted, together with a warm preface, and a well-urged peroration, it is not to be imagined what good effects it would have. Mr. Steele was much struck with the thought, and, prevailing with Mr. Moore to put the law part of it together, he finished the rest; but he would not venture to publish it, till it had been submitted to the inspection of some other friends. "When the Crisis," says he, "was written hand in hand with Mr. More, I, who was to answer for it with my *all*, would not venture upon my own single judgment; therefore I caused it to be printed; and left one copy with Mr. Addison, another with Mr. Lechmere, another with Mr. Minshull, and another with Mr. Hoadly. From these corrected copies the "Crisis" became the piece it is. When I thought it my duty, I thank God I had no further consideration for myself than to do it in a lawful and proper way, so as to give no disparagement to a glorious cause from my indiscretion, or want of judgment. I was willing to ripen the question of the succession upon my own head."

The "Crisis" was immediately attacked with great severity by Dr. Swift, in a pamphlet, entitled, "The Publick Spirit of the Whigs set forth, in their generous Encouragement of the Author of the Crisis." But it was not till the 12th of March, 1713-14, that it fell under the cognizance of the House of Commons; where, at the meeting of the new Parliament, Mr. Steele had taken his seat, being returned a member for the borough of Stockbridge. The probable consequences of this election had been foreseen by the opposite party, and had even been pointed

out

out by the author of "The Examiner;" who, in one of his papers, observed, that Mr. Steele was never so dear to the Whigs as since he let them know, that he durst insult the Queen. "This," says he, "has made him their favourite; and one of their authors has made his dull panegyrick upon him already for it; while another set of them are to get him chosen for the next Parliament; that he may carry on his insults there, and obtain the honour, as another of their haughty leaders has already done, of being expelled the House."

The event shewed that this prophetick warning was not given without reason; for when the Parliament met, after two or three gentlemen had proposed Sir Thomas Hanmer for Speaker of the House of Commons, Mr. Steele rose, to express the same honourable sentiments of that gentleman; and proceeding in his speech to animadvert upon some recent transactions, he did it in a way that gave great offence to the friends of Administration, and occasioned no small commotion in the House. This spirited behaviour was extremely unwelcome to the Ministry and their adherents; who therefore determined to lose no time in endeavouring to obviate the efforts of so resolute a Member. Accordingly, on the 12th of March, 1714, Mr. Auditor Foley, cousin to the Earl of Oxford, made a complaint to the House of three printed pamphlets, published under the name of Mr. Steele; as containing several paragraphs tending to sedition, highly reflecting upon her Majesty, and arraigning her administration and government; which pamphlets being brought up to the table, Mr. Steele was ordered to attend in his place, the next morning.

Mr. Steele attending in his place, according to order, on Saturday, the 13th of March, several paragraphs in the printed pamphlets, complained of the
day

day before, were read; after which Mr. Steele stood up, and desired time to make his defence; which, after great debates, was granted till the Thursday following. This day being come, and Mr. Steele appearing in his place, when the order of the day had been read, for taking the pamphlets into consideration, Mr. Foley, the accuser, moved, that, before they proceeded farther, Mr. Steele should declare, whether he acknowledged the writings that bore his name. Mr. Steele accordingly declared, that he did freely acknowledge the pamphlets, and the several paragraphs therein, which had been complained of and read to the House, to be part of his writings; that he wrote them in behalf of the House of Hanover, and now owned them with the same cheerfulness and satisfaction with which he had abjured the Pretender. A debate then arising upon the method of proceeding, Mr. Foley proposed, that Mr. Steele should withdraw; but it was carried, without dividing, that he should stay and make his defence. He desired that he might be allowed to answer what might be urged against him, paragraph by paragraph; but though he was powerfully supported by Mr. Walpole, General Stanhope, Lord Finch, and Lord Hinchinbroke, yet his accusers insisted, and it was carried, that he should proceed to make his defence *generally* upon the charge against him. Mr. Steele had chosen to make his appearance near the bar of the House; and he mentions one circumstance in this scene, that, he says, very much sweetened his affliction; which was, that he had the honour to stand between Mr. Stanhope and Mr. Walpole, who condescended to take upon them the parts of his advocates; so that, being thus supported, he proceeded, with great fortitude, to make his defence; in which he was likewise assisted by his friend, Mr. Addison, member for Malmesbury, who sat near him to prompt him upon occasion. He began

his defence with the usual preface of bespeaking favour to any mistakes that might escape him therein ; and he spoke for near three hours in vindication of the several heads extracted from his pamphlets, (which had been printed, and given to all the members) with such temper, modesty, unconcern, easy and manly eloquence, as gave entire satisfaction to all who were not inveterately prepossessed against him.

When Mr. Steele was withdrawn, it was expected, that Mr. Foley would have summed up, and answered his defence, paragraph by paragraph ; but he contented himself with saying, in general, “ that, without amusing the House with long speeches, it was plain that the writings which had been complained of were seditious and scandalous, injurious to her Majesty’s Government, the Church, and the Universities ; and thereupon he moved, that the question should be put. This occasioned a very warm debate, which lasted till eleven o’clock at night.

The first that rose in favour of Mr. Steele, was Mr. Robert Walpole, who, in a long and most eloquent speech, went to the bottom of the affair. He shewed, that this violent prosecution struck at the liberties of the subjects in general, and of the members of the House in particular ; he justified Mr. Steele on all the heads of the accusation urged against him ; and said, he hoped the House would not sacrifice one of their members to the resentment and rage of the Ministry, for no other crime than his exposing their notorious mismanagement ; and, like a good patriot, warning his countrymen against the imminent dangers with which the nation in general, and her Majesty’s sacred person in particular, were threatened, by the visible encouragement that was given to the pretender’s friends.

Mr. Walpole was seconded by his brother Horace, lord Finch, lord Lum’ey, lord Hinchinbroke, and
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some other members who spoke with great spirit in favour of Mr. Steele, and against the conduct of the ministry: But Mr. Foley, Sir William Wyndham, the Attorney-General, and some other courtiers, being supported by a great majority, still insisted on the question, so that at last it was carried by 245 voices against 152, First, "That a printed pamphlet, intituled, *The Englishman*, being the close of the paper so called, and one other pamphlet, intituled, *The Crisis*, written by Richard Steele, Esq. a member of this House, are scandalous and seditious libels, containing many expressions highly reflecting upon her majesty, and upon the nobility, gentry, clergy, and universities of this kingdom, maliciously insinuating, that the Protestant Succession in the House of Hanover is in danger under her majesty's Administration, and tending to alienate the affections of her majesty's good subjects, and to create jealousies and divisions among them. Secondly, that Richard Steele, Esq. for his offence in writing and publishing the said scandalous and seditious libels, be expelled this House."

Mr. Steele, being thus expelled from the House of Commons, determined to exert his talents in the way to which he had been so long accustomed; and accordingly he began to publish two periodical papers; the first of which, intituled "The Lover," appeared on the 25th of February, 1714; and the second, called "The Reader," on the 22d of April following. In the sixth number of this last paper, he gives an account of his design to write the History of the Duke of Marlborough, from the date of his Grace's commissions of Captain-General and Plenipotentiary, to the expiration of these commissions; the proper materials for which history were, he tells us, in his custody: but the work was never finished.

He wrote, however, several political pieces at this time; and he likewise published a treatise, intituled, “The Romish Ecclesiastical History of ‘late Years.’” This, he observes, is no more than an account of some collateral and contemporary circumstances and secret passages, joined to an account of the ceremony of the last inauguration of Saints, by his holiness the pope; which account, says he, “gives us a lively idea of the pageantry used in that church to strike the imagination of the vulgar, and needs only to be repeated to give any serious man an abhorrence of their idolatry.” The design of this publication was to prejudice the cause of the pretender, which was supposed to be gaining ground in England; and there is an Appendix subjoined, consisting of particulars, very well calculated for this purpose.

As Steele was extremely zealous for the succession of the house of Hanover, he presented to king George I. on the 8th of April, 1715, an address, which had been drawn up by himself, from the lieutenancy of Middlesex and Westminster. He had some time before been appointed a justice of peace, and one of the deputy-lieutenants, for the county of Middlesex. On presenting the address Mr. Steele received the honour of knighthood; and he was soon after appointed surveyor of the royal Stables at Hampton-court. On the 28th of May following, being the king’s birth-day, Sir Richard particularly distinguished himself, by giving a splendid entertainment to more than 200 gentlemen and ladies. He afterwards obtained a share in the patent of one of the play-houses, which was productive of some considerable emolument to him; and he was elected member of parliament for Boroughbridge in Yorkshire. But notwithstanding his zeal for the house of Hanover, and his services
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to it, he never received from the court any compensation adequate to his merit. And as he continued to want œconomy, he was still often involved in difficulties; and his behaviour on some of these occasions had in it more of humour than of prudence. One of the instances of this kind, which is recorded, is the following: Sir Richard having invited to his house a great number of persons of the first quality, they were surprized at the number of liveries which furrouded the table; and after dinner, when wine and mirth had set them free from the observation of rigid ceremony, one of them enquired of Sir Richard, how such an expensive train of domestics could be consistent with his fortune? Sir Richard frankly confessed, that they were fellows of whom he would very willingly be rid. And being then asked why he did not discharge them; he declared, that they were bailiffs who had introduced themselves with an execution, and whom, since he could not send them away, he had thought it convenient to embellish with liveries, that they might do him credit whilst they staid.

His friends were diverted with the expedient, and by paying the debt discharged the attendance, having obliged Sir Richard to promise that they should never find him again graced with a retinue of the same kind.

As a member of parliament, Sir Richard Steele appears always to have behaved with great public spirit and integrity; but this did not tend to advance his fortune, either in the reign of queen Anne, or in that of king George I. He also engaged in some projects, which were not advantageous to him. In 1717, he was appointed one of the commissioners for inquiring into the estates forfeited by the rebellion in Scotland, which appoint-

ment carried him into that part of the united kingdom, where he received from some of the nobility and gentry the most distinguished marks of respect. In the following year he buried his second wife, and he afterwards also lost two of his children; and these domestic calamities greatly afflicted him.

In 1719, Sir Richard Steele published a Letter to the earl of Oxford, concerning a bill for limiting the peerage; which bill he opposed in the House of Commons. He also wrote against it in a periodical paper called "The Plebeian," which occasioned a very unpleasant contest between him and his friend Addison, who wrote against him in another periodical paper called "The Old Whig."

About this time his licence for acting plays was revoked, and his patent rendered ineffectual at the instance of the lord-chamberlain. Sir Richard did his utmost to prevent so great a loss; but he had the misfortune to find all his endeavours vain. This stroke was the more severe and afflicting, as it came from the hand of the same noble person to whom he had dedicated his political writings, and whose patronage he most gratefully acknowledges. This was the duke of Newcastle, who, when he was made chamberlain, sent for Sir Richard Steele, and the other sharers in the management of the playhouse, and, in an absolute manner, offered them a licence, and demanded a resignation of the patent; which Sir Richard presumed as absolutely to refuse: this refusal he made in writing, and petitioned the king for his protection in the grant which he had given him. Thus the matter rested for many months. The next molestation the managers received was by an order, signed by the chamberlain, to dismiss Mr. Cibber; which order they obeyed: but Sir Richard presumed to write to the duke against it, expressing

pressing his sorrow that his grace would give him no better occasion of shewing his duty than by bearing oppression from him. This freedom produced a message from his grace, forbidding Sir Richard ever to visit him, or to write, or speak to him more. Our patentee received this message in a becoming manner, and immediately took occasion from it to make his appeal to the publick. He had, a little before, formed the plan of a periodical paper, to be published twice a week, under the title of "The Theatre;" some numbers of which had appeared; and he now embraced the opportunity of this publication to give a particular account of the origin and progress of this unfortunate affair; which he did in a letter addressed to his grace. From this spirited and manly epistle, it appears, that when the Chamberlain persisted in his measures against the patentees, Sir Richard drew up a petition to the king, which he delivered in his grace's presence; the prayer of which was, "that the petitioner might not be any way molested but by due course of law." But this petition had no effect; and the next news Sir Richard heard was the royal order revoking the patent, accompanied with an order of silence from the chamberlain, addressed to the gentlemen managing the company of comedians at the Theatre in Drury-lane, and to all the comedians and actors there. It was upon the receipt of these orders, that Sir Richard addressed his letter to the Chamberlain; but this step proving as ineffectual as the rest, he published soon after, "The State of the Case between the Lord Chamberlain of his Majesty's Household, and the Governor of the Royal Company of Comedians, with the Opinions of Pemberton, Northy, and Parker, concerning the Theatre." In this pamphlet he states the account of the loss he sustained by this

proceeding, which he computes at little less than ten thousand pounds. He then declares, that he never did one act to provoke this attempt; "nor," says he, "does the chamberlain pretend to assign any direct reason of forfeiture, but openly and wittingly declares he will ruin Steele; which," adds our author, "in a man in his circumstances against one in mine, is as great as the humour of Malagene, in the comedy, who valued himself upon his activity in tripping up cripples.

Whilst our author was sinking under this persecution from the hand of power, he was rudely attacked from another quarter. When he began his paper, called "The Theatre," he had assumed the feigned name of Sir John Edgar; and under that appellation he was now very injuriously treated by Mr. John Dennis, the noted critick, in a most abusive pamphlet, intituled, "The Character and Conduct of Sir John Edgar, called by himself Sole Monarch of the Stage in Drury-lane; and his three Deputy-Governors; in two Letters to Sir John Edgar." To this insult our author replied in "The Theatre;" and as the impotence of the Critick's attack was unworthy a serious rebuke, he treated him with his usual gaiety and good humour.

In the midst of these private concerns, Sir Richard found time to employ his pen in the service of the publick, by writing against the South-Sea scheme, in the year 1720. His first piece on this subject was intituled, "The Crisis of Property;" which was soon followed by "A Nation a Family; or, A Plan of the Improvement of the South-Sea Proposals." He likewise introduced this matter into "The Theatre;" and by his spirited opposition to that iniquitous project he greatly increased his reputation as a patriot.

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When our author's patent for the theatre was revoked, his friend, Sir Robert Walpole, was out of favour at court, having resigned his place of first commissioner of the treasury: but in the beginning of the year 1721, he was recalled to that station; and Sir Richard soon experienced the benefit of this change, being restored, within a few weeks, to his former office and authority in Drury-lane.

This alteration in his circumstances gave our author new spirits; and it was not long before he brought upon the stage his celebrated Comedy called "The Conscious Lovers," which was acted with the greatest applause. The profits of this successful play must have been very considerable; and he published it soon after, with a dedication to the king, for which his majesty made him a present of five hundred pounds: but, notwithstanding this ample supply, it was not long before he was reduced to such extremity, that he was obliged to throw his affairs into the hands of lawyers and trustees; in consequence of which his share in the playhouse was sold, and a law-suit commenced with the other managers, which, in 1726, was determined to his disadvantage.

His heedless profusion, and utter want of economy, having brought our author's fortune into this situation, he determined, from a principle of justice to his creditors, to withdraw himself from the expences of the town, while he had yet a fair prospect of satisfying all their demands. Accordingly he retired to his seat at Languannor, near Caermarthen, in Wales; but his good intentions were in a great measure disappointed; for he had not been long in this retirement before he was seized with a paralytick disorder, which greatly impaired his understanding; and, having languished for some time under this deprivation of his faculties,

he died on the 21st of September, 1729, and was privately interred, according to his own desire, in the church of Caermarthen.

It is justly observed of Sir Richard Steele, in the *Biographia Britannica*, that he was a man of undissembled and extensive benevolence; a friend to the friendless, and, as far as his circumstances would permit, the father of every orphan. His works are chaste and manly; he himself admired Virtue, and he drew her as lovely as she is. He celebrates a generous action, with a warmth that is only peculiar to a good heart. He was a stranger to the most distant appearance of envy or malevolence, never jealous of any man's growing reputation, and so far from arrogating any praise to himself from his conjunction with Mr. Addison, that he was the first who desired him to distinguish his papers in the *Spectator*; and, after the death of that friend, was a faithful guardian of his fame. Sir Richard's greatest error was want of œconomy. It is said, in Cibber's *Lives of the Poets*, "He was the most agreeable, and, if we may be allowed the expression, the most innocent rake that ever trod the rounds of indulgence."

The following character was also published of Sir Richard Steele soon after his death. "This excellent man was born to a fortune much inferior to his merits: his early life was formed in camps, and seasoned to the toils of war; yet, greatly brave, and of unquestioned honour, his was a lettered genius, nor fond of military glory. He shone distinguished, even whilst in humble privacy; obscured not more by his low rank in life than by his native modesty. Here he was selected by the brave lord Cutts, whose discernment knew the noble genius even in a private soldier.

"He

“ He had a great vivacity and ready address ; was diffident of his own judgement, and yielding to other men : he had fine wit and true humour ; a wit which was candid and good-natured : he was always willing to do good offices, and far from being envious of merit in other men. Hence he was loved and honoured by all men. None was more happy or extensive in his acquaintance : none was a more agreeable companion, or useful friend. This was his private life, and this might well recommend him to public esteem.

“ To him we owe that valuable work which he commenced in “ The Tatler,” and, assisted by the immortal labours of his ingenious friend Mr. Addison, carried into numerous volumes. Here he began a work which at once refined our language and improved our morals. None ever attempted with more success to form the mind to virtue, or polish the manners of common life ; none ever touched the passions in that pleasing, prevailing method, or so well inculcated the most useful and instructive lessons. I say, none did ever thus happily perform so important a work as these illustrious colleagues, who, by adapting themselves to the pleasures, promoted the best virtues of human nature ; insinuated themselves by all the arts of fine persuasion ; employed the most delicate wit and humour in the cause of truth and good sense ; nor gave offence to the most rigid devotees, or loosest debauchees, but soon grew popular, though advocates of virtue.

“ He spoke in parliament, and appeared from the press, with a warm and generous freedom : he differed from those in authority, without libelling their persons ; no scandalous parallels, no ungentlemanlike invectives, or womanish railings, are to be found in his writings : he spoke to facts, and

things of public concern ; nor invented, nor revived, any little stories to blacken the reputation of others : in short, he was at war with no man's fortunes or places ; and he greatly despised all lucrative considerations.

“ Add this to his character, he had an enthusiasm of honour, insomuch, that he was always most ready to appear for the truth when it was most difficult and dangerous : he thought himself obliged to stand in the breach when no man else would ; and his intrepidity was a public advantage.

“ Witness his memorable Address to the Clergy in Defence of the Revolution ; I mean, his “ Crisis,” for which he was immortalized by the resentment of his enemies, and by the noble stand he made against them in his brave defence : for this he was expelled the House of Commons, whilst he triumphed in the judgement of his country ; and raised such a spirit in the people by his writings, as greatly contributed to save our declining liberties, and establish the precarious succession.

“ Such was his conduct, such his character, which was invariably honest ; he flattered not his friends in their power, nor insulted his enemies in their distress : he opposed any measures which he could not approve, and exactly adhered to that excellent sentence, *fari quæ sentiat*.

“ This, indeed, was his principle ; and if ever man always acted inviolably by his opinion, or dared to preserve his integrity upon all occasions, Sir Richard Steele was the person.”

By his second wife Sir Richard Steele had one son, and two daughters ; but only one of his daughters, named Elizabeth, survived him. She was married young, in 1731, to the honourable John Trevor, then one of the Welch judges, and afterwards Baron Trevor of Bromham.

In

In 1787, Mr. Nichols published "The Epistolary Correspondence of Sir Richard Steele," in two volumes, small 8vo. containing many letters to his wife, and his friends; and to this publication we have been much indebted in the course of this life. In 1787, Mr. Nichols also republished several of Sir Richard's pieces, in one volume, 8vo. in a collection, intituled, "The Town Talk; The Fish Pool; The Plebeian; The Old Whig; The Spinster, &c. By the authors of the Tatler, Spectator, and Guardian. Now first collected, with Notes and Illustrations."

* * *Authorities.* Biographia Britannica. British Biography, 8vo. vol. VIII. Cibber's Lives of the Poets. Epistolary Correspondence of Sir Richard Steele. Notes to the New Edition of the Tatler.

THE LIFE OF
DANIEL DE FOE.

[A. D. 1663, to 1731.]

THIS ingenious writer was born in the city of London about the year 1663. He was the son of James Foe, butcher, of the parish of St. Giles, Cripplegate. It seems to have been from some dislike to his original name, that he afterwards changed it to De Foe, by which he was generally known. As his father was a Protestant Dissenter, he was brought up in the same principles, to which he always adhered. He was educated at an academy at Newington Green, which was kept by Charles Morton, who was a Dissenter. In 1683, when he was about twenty years of age, he published a pamphlet against the Turks, relative to the war which was then carried on between them and the Austrians. He was early attached to Whig principles, and so averse to the administration of James II. that, before he was twenty-three years of age, he went into the West of England, and appeared in arms for the duke of Monmouth. He escaped, however, from that unfortunate enterprise without prosecution; and, after his return to London, he published another pamphlet, to warn the Dissenters against the insidious toleration which was offered them by king James. He afterwards engaged in trade as a hose-factor, in Free-
man's

man's Yard, Cornhill, and was also concerned in carrying on some brick and pantile works near Tilbury Fort in Essex. But in trade he was not successful; and, in the year 1692, was obliged for some time to abscond from his creditors. "An angry creditor," says Mr. Chalmers, "took out a commission of bankruptcy, which was soon superseded on the petition of those to whom he was most indebted, who accepted a composition on his single bond. This he punctually paid by the efforts of unwearied diligence. But some of those creditors, who had been thus satisfied, falling afterwards into distress themselves, De Foe voluntarily paid them their whole claims, being then in rising circumstances from king William's favour. This is such an example of honesty, as it would be unjust to De Foe and to the world to conceal."

In 1695, he was appointed accountant to the commissioners for managing the duties on glass; and, in 1697, he published an *Essay upon Projects*. The same year he also published an *Inquiry into the occasional Conformity of Dissenters in Cases of Preferment*, 4to. At the beginning of the year 1701, he published, in 4to, the *True-born Englishman*, which had a great sale, and passed through many editions. He also published, "Reasons against a War with France," and "The Freeholder's Plea against Stockjobbing Elections of Parliament-men."

In 1702, he published, in folio, "The Original Power of the Collective Body of the People of England, examined and asserted." This is a piece of great political merit, and has been several times printed; and we shall select from it the following passages:

" I. *Salus*

“ 1. *Salus Populi suprema Lex*, all government, and consequently our whole constitution, was originally designed, and is maintained, for the support of the people’s property, who are the governed.

“ 2. That all the members of government, whether king, lords, or commons, if they invert the great end of their institution, the public good, cease to be in the same public capacity.

“ And power retreats to its original.

“ 3. That no collective or representative body of men whatsoever, in matters of politicks any more than religion, are, or ever have been, infallible.

“ 4. That reason is the test and touch stone of laws, and that all law or power that is contradictory to reason is, *ipso facto*, void in itself, and ought not to be obeyed.

“ Some other maxims less general are the consequence of these : as,

“ First, That such laws as are agreeable to reason and justice being once made, are binding both to king, lords, and commons, either separately, or conjunctively, till they are actually repealed in due form.

“ That if either of the three powers do dispense with, suspend, or otherwise break any of the known laws so made, they injure the constitution ; and the power so acting ought to be restrained by the other powers not concurring, according to what is lately allowed, that every branch of power is designed as a check upon each other.

“ But, if all the three powers should join in such an irregular action, the constitution suffers a convulsion, dies, and is dissolved of course.

“ Nor does it suffice to say, that king, lords, and commons, can do no wrong ; since the mutual consent of parties, on which that foolish maxim is grounded,

grounded, does not extend to every action king, lords, and commons, are capable of doing.

“ There are laws which respect the common rights of the people, as they are the parties to be governed, and with respect to these the king can do no wrong, but all is laid upon his ministers—who are accountable.

“ And there are laws which particularly respect the constitution ; the king, lords, and commons, as they are the parties governing : in this regard each branch may wrong and oppress the other, or altogether may do wrong to the people they are made to govern.

“ The king may invade the people’s properties ; and if the lords and commons omit to defend and protect them, they all do wrong, by a tacit approving those abuses they ought to oppose.

“ The commons may extend their power to an exorbitant degree, in imprisoning the subjects, dispensing with the *Habeas Corpus* Act, giving unlimited power to their serjeant to oppress the people in his custody, withholding writs of election from boroughs and towns, and several other ways ; which if they are not checked either by the king, or the lords, they are altogether parties to the wrong, and the subject is apparently injured.

“ The lords may err in judicature, and deny justice to the commons, or delay it upon punctilios and studied occasions ; and if neither the king nor the commons take care to prevent it, delinquents are excused, and criminals encouraged, and all are guilty of the breach of common justice.

“ That, to prevent this, it is absolutely necessary, that in matters of dispute the single power should be governed by the joint, and that nothing should so be insisted upon as to break the correspondence.

“ That

“ That the three should be directed by the law, and where that is silent, by reason.

“ That every person concerned in the law is in his measure a judge of the reason, and therefore in his proper place ought to be allowed to give his reason in case of dissent.

“ That every single power has an absolute negative upon the acts of the other; and if the people, who are without doors, find reason to object, they may do it by petition.

“ But because, under pretence of petitioning, seditious and turbulent people may foment disturbances, tumults, and disorders, the subjects’ right of petitioning being yet recognized and preserved, the circumstances of such petitions are regulated by laws, as to the numbers and qualities of the persons petitioning.

“ But the laws have nowhere prescribed the petitioners to any form of words; and therefore no pretence of indecency of expression can be so criminal as to be destructive of the constitution, because though it may deserve the resentment of the petitioned, yet it is not an illegal act, nor a breach of any law.

“ And yet the representative body of the people ought not to be bantered or affronted neither, at the will and pleasure of any private person without doors, who finds cause to petition them.

“ But if any expression be offensive to the house, it seems reasonable that the persons who are concerned therein should be required to explain themselves: and if upon such explanation the house find no satisfaction as to the particular affront, they are at liberty to proceed as the law directs, but no otherwise.

“ And to me the silence of the law in that case seems to imply, that rejecting the petition is a contempt

tempt due to any indecency of that nature, and as much resentment as the nature of the thing requires : but as to breaking in upon personal liberty, which is a thing the law is so tender of, and has made so strong a fence about, I dare not affirm 'tis a justifiable procedure; no, not in the House of Commons.

“ It is alleged, that it has been practised by all parliaments ; which is to me far from an argument to prove the legality of it.

“ I think it may pass for a maxim, that a man cannot be legally punished for a crime which there is no law to prosecute. Now, since there is no law to prosecute a man for indecency of expression in a petition to the House of Commons, it remains a doubt with me how they can be legally punished.

“ Precedents are of use to the Houses of Parliament where the laws are silent in things relating to themselves, and are doubtless a sufficient authority to act from. But whether any precedent, usage, or custom, of any body of men whatever, can make a thing lawful, which the laws have expressly forbid, remains a doubt with me.

“ It were to be wished some of our Parliaments would think fit, at one time or another, to clear up the point of the authority of the House of Commons in case of imprisoning such as are not of their House, that having the matter stated by those who are the only expositors of our laws, we might be troubled with no more *legion libels*, to tell them what is, or is not, legal in their proceedings.

“ The good of the people governed is the end of all government, and the reason and original of governors ; and upon this foundation it is, that it has been the practice of all nations, and of this in particular, that if the mal-administration of governors has extended to tyranny and oppression, to the destruction

struction of right and justice, overthrowing the constitution, and abusing the people, the people have thought it lawful to re-assume the right of government into their own hands, and to reduce their governors to reason."

The same year De Foe published, in 4to. "The shortest Way with the Dissenters." This was an ironical attack upon the high-church party, in which he ridiculed the injustice and absurdity of their oppressive views respecting the Dissenters. But for this pamphlet, which was styled scandalous and seditious, he was tried; and the jury, from ignorance, or pusillanimity, found him guilty of a libel. He was sentenced to the pillory, and adjudged to be fined and imprisoned. It was this circumstance which led Pope to introduce De Foe into his *Dunciad*, in the following line:

Earlefs on high stood unabash'd De Foe.

But De Foe had no claim to any place in the *Dunciad*. The annotator on that poem acknowledged, that he was a man of parts; and the line is only an evidence of that petulant malignity, of which too many instances occur in the writings of Pope. De Foe appeared in the pillory with great fortitude; and, indeed, had no reason to be ashamed. The sentence against him was a very infamous one; and he was probably a much abler, and a much honest man, than the judge who tried him. He soon after published a Hymn to the Pillory, at the conclusion of which, speaking of the pillory and himself, he says,

"The ministers that plac'd him here,
 "Are scandals to the times,
 "Are at a loss to find his guilt,
 "And can't commit his crimes.

During

During his confinement in Newgate, De Foe projected *The Review*, a periodical paper in 4to. which was first published on the 19th of February, 1703-4; and which was intended to treat of news, foreign and domestic, of politics, and of trade. It was extended to nine volumes, and discontinued in the year 1713.

De Foe was released from prison, by the influence of Mr. Harley, then secretary of state, in August, 1704. Queen Anne herself also was now inclined to favour him, from a conviction that his prosecution had been more rigorous than defensible. As to Harley, he was not really a Tory in principle, and only professed himself so from motives of personal ambition: so that he was not insensible of De Foe's merit, and seems to have been desirous of securing him to his interest. But after De Foe came out of prison, he retired for some time to St. Edmund's Bury, and soon after published two poems, in honour of the duke of Marlborough and his victories. He also afterwards re-published some of his pieces, in two volumes, 8vo. under the title of "A true Collection of the Writings of the Author of the True-born Englishman."

In 1706, he published "An Essay at removing national prejudices against a Union with Scotland." The same year he published, both in folio and octavo, "Jure Divino, a Satire on Tyranny and Passive Obedience." He also published some other pieces in favour of the Union; and was sent into Scotland by the government in order to promote that important measure. He arrived at Edinburgh in October, 1706. Mr. Chalmers says, "His knowledge of commerce and revenue, his powers of insinuation, and, above all, his readiness of pen, were deemed of no small utility in promoting the Union."—"He attended the
" com-

“committees of parliament, for whose use he made
 “several of the calculations on the subject of trade
 “and taxes.”—“He endeavoured to confute all
 “that was published by Webster and Hodges, and
 “the other writers in Scotland, against the Union :
 “and he had his share of danger, since, as he says,
 “he was watched by the mob; had his chamber-win-
 “dows insulted: but, by the prudence of his friends,
 “and God’s providence, he escaped.”—“During all
 “these labours and risques, De Foe published, in
 “December, 1706, *Caledonia*, a poem in honour
 “of the Scots nation.”

In what manner De Foe was rewarded for his services in Scotland, we are not informed; but, in 1709, he published in folio, with an appendix of original papers, “The History of the Union between England and Scotland.” A second edition of this work was published in 1712; and a third in 4to. in 1786, to which a life of the author was prefixed, written by Mr. Chalmers. That gentleman, speaking of the History of the Union, says, “This narrative of De Foe is a drama, in which he introduces the highest peers and the lowest peasants, speaking and acting according as they were each actuated by their characteristic passions; and while the man of taste is amused by his manner, the man of business may draw instruction from the documents, which are appended to the end, and interspersed in every page. This publication had alone preserved his name, had his *Crusoe* pleased us less.”

The same year De Foe published “The History of Addresses.” in 8vo. and of this performance he two years after published a second part. Notwithstanding his obligations to Harley, he was not influenced by them to desert his own opinions, or to write in support of sentiments which he disapproved.

proved. On the contrary, he wrote expressly against the peace of Utrecht; but when the peace was made, and could not be altered, he said it was the business of the nation to make the best of it, and to consider in what manner, as affairs were then circumstanced, the public interest could be best promoted.

In 1711, he published "An Essay on the South-Sea Trade, with an Inquiry into the Grounds and Reasons of the present Dislike and Complaint against the Settlements of a South-Sea Company." The following year, his zeal for the succession of the House of Hanover led him to publish three pamphlets, under the following titles: 1. "Reasons against the Succession of the House of Hanover, with an Inquiry how far the Abdication of king James, supposing it to be legal, ought to affect the Person of the Pretender." 2. "What if the Pretender should come? or, some Considerations of the Advantages and real Consequences of the Pretender's possessing the Crown of Great Britain." 3. "An Answer to a Question that nobody thinks of, viz. What if the Queen should die?" These were ironical pieces; and the titles of them were intended to lead those to read them who had been deluded by the Jacobites. Among other of his arguments in favour of the pretender, one was, that "the prince would confer on every one the privilege of wearing wooden-shoes;" and at the same time "ease the nobility and gentry of the hazard and expence of winter journies to parliament." It is remarked by Mr. Chalmers, that "these petty volumes were so much approved by the zealous friends of the Protestant succession, that they were diligent to disperse them through the most distant counties. And De Foe protests, that, had the elector of Hanover given him a thousand pounds, he could not have served him more effec-

effectually, than by writing these three treatises." But for these pieces an infamous prosecution was set on foot against De Foe: he was committed to Newgate, tried in the Queen's Bench, and received sentence as a libeller. But after being some time imprisoned, he obtained a pardon in November, 1713, by the interest of Mr. Harley. His prosecution, however, and his imprisonment, had been attended with great expences; and tended greatly to impair his fortune.

Notwithstanding the zeal of De Foe for the house of Hanover, the services which he had rendered it, and the unjust persecution which he had suffered in consequence, he met with no countenance or patronage from the court after the accession of king George I. "Instead of meeting with reward," says Mr. Chalmers, "for his zealous services in support of the Protestant succession, he was on the accession of George I. discountenanced by those who had derived a benefit from his active exertions." Much undeserved abuse was also thrown out against him in the publications of the times: so that, in 1715, he printed, "An Appeal to Honour and Justice, though it be of his worst Enemies. By Daniel De Foe. Being a true account of his Conduct in public Affairs." In this he very ably defended himself against many of the unjust charges that were brought against him: but before he had finished it, he was struck with an apoplexy; and Baker, who published it, in its unfinished state, declared, in an advertisement prefixed to it, that it was the opinion of most who knew him, that the treatment which he had complained of in it, and other instances of ill usage, had been the cause of his disorder. He languished for some time in a very low and weak state; but he appears afterwards to have completely recovered. He lived upwards of
fifteen

fifteen years after, and produced many other works. But the ill usage he met with, and the little encouragement he received from that court from which he had so well deserved, seems to have induced him from this time almost wholly to quit politicks, and to turn his attention to such subjects, and writing such books, as would best procure him a subsistence.

In 1715, he published, in 8vo, “The Family Instructor, in three Parts. 1. Relating to Fathers and Children: 2. To Masters and Servants: 3. To Husbands and Wives.” He afterwards added a second volume, in two parts; “1. Relating to Family Breaches, and their obstructing religious Duties: 2. To the great Mistake of mixing the Passions in the managing and correcting of Children: with a great Variety of Cases relating to setting ill Examples to Children and Servants.” Of this work the seventeenth edition was published in 1772.

In 1719, he published the most celebrated of all his performances, under the following title: “The Life and strange surprising Adventures of Robinson Crusoe of York, Mariner, who lived eight-and-twenty Years all alone in an uninhabited Island on the Coast of America, near the Mouth of the great River Oroonoque; having been cast on Shore by Shipwreck, wherein all the Men perished but himself: with an Account how he was at last strangely delivered by Pirates. Written by himself.” The same year he published, “The farther Adventures of Robinson Crusoe; being the second and last Part of his Life, and of the strange surprising Accounts of his Travels round three Parts of the Globe: written by himself.” And the following year he published,
 VOL. VII. E “ Serious

“ Serious Reflections, during the Life and surprising Adventures of Robinson Crusoe ; with his Vision of the Angelic World.” Mr. Chalmers observes, that the reception of this work was “ immediate and universal ; and Taylor, who purchased the manuscript, after every bookseller had refused it, is said to have gained a thousand pounds. If it be inquired, by what charm it is that these surprising adventures should have instantly pleased, and always pleased, it will be found, that few books have ever so naturally mingled amusement with instruction. The attention is fixed, either by the simplicity of the narration, or by the variety of the incidents ; the heart is mended by a *vindication of the ways of God to man* ; and the understanding is informed, by various examples, how much utility ought to be preferred to ornament : the young are instructed, while the old are amused.”—

“ It was the happiness of De Foe, that as many writers have succeeded in relating enterprizes by land, he excelled in narrating adventures by sea, with such felicities of language, such attractive varieties, such insinuating instruction, as have seldom been equalled, but never surpassed.” It has been pretended, that De Foe surreptitiously appropriated the papers of Alexander Selkirk, a Scotch mariner, who, having lived in a solitary manner on the island of Juan Fernandez four years and four months, was relieved, at the beginning of the year 1709, by captain Woodes Rogers, in his cruising voyage round the world ; and that this was the origin of Robinson Crusoe. But this charge against De Foe appears to be extremely unjust. He probably, indeed, derived some general hints from the story of Selkirk ; but this he, or any other man, had a right to do, as Selkirk’s story had been published

lished by Woodes Rogers in his account of his voyage, which was printed in 1712, seven years before the publication of Robinson Crusoe. As to the charge of making an unfair use of Selkirk's papers, it seems to have been a mere fiction; for, as Mr. Chalmers has justly observed, it appears from Woodes Rogers's voyage, "that Selkirk had preserved no pen, ink, or paper, and had lost his language; so that he had no journal, or papers, which he could communicate, or by others be stolen."

De Foe continued to produce other works of imagination; and, in 1721, published, in 8vo, "The Fortunes and Misfortunes of the Famous Moll Flanders." The following year, he published "Religious Courtship; being Historical Discourses on the Necessity of marrying religious Husbands and Wives only. As also of Husbands and Wives being of the same Opinions in Religion with one another. With an Appendix of the Necessity of taking none but religious Servants, and a Proposal for the better managing of Servants." This work has been so well received, that the twenty-first edition of it was published in 1789. In 1723, he published, in 8vo. "The History and remarkable Life of the truly honourable Colonel Jacque, commonly called "Colonel Jack." This was followed, the next year, by "The Fortunate Mistress; or a History of the Life and vast Variety of Fortunes of Mademoiselle de Belau, afterwards called the Countess of Wintfelsheim in Germany. Being the Person known by the Name of the Lady Roxana, in the Time of King Charles the Second." 8vo.

In 1726, he published, in 8vo, "The Political History of the Devil, as well ancient as modern,

“ in two Parts. Part I. containing a State of the
 “ Devil’s Circumstances, and the various Turns of
 “ his Affairs, from his Expulsion out of Heaven,
 “ to the Creation of Man ; with Remarks on the
 “ several Mistakes concerning the Reason and Man-
 “ ner of his Fall. Also his Proceedings with Man-
 “ kind ever since Adam, to the first planting of
 “ the Christian Church in the World. Part II.
 “ containing his more private Conduct, down to
 “ the present Times. His Government, his Ap-
 “ pearances, his Manner of working, and the
 “ Tools he works with.” Of this work the sixth
 edition was printed in 1770. In 1727, he also
 published, in 8vo, “ The Compleat English Trades-
 “ man ; in Familiar Letters, directing him in all
 “ the several Parts and Progressions of Trade, viz.
 “ 1. Of acquainting him with Business during his
 “ Apprenticeship. 2. Of writing to Correspond-
 “ ents in a Trading Style. 3. Of Diligence and
 “ Application, as the Life of all Businesses. 4. Cau-
 “ tions against over-trading. 5. Of the ordinary
 “ Occasions of a Tradesman’s Ruin ; such as ex-
 “ pensive Living, too early Marrying, innocent
 “ Diversions, too much Credit, being above Busi-
 “ ness, dangerous Partnerships, &c. 6. Direc-
 “ tions in several Distresses of a Tradesman when
 “ he comes to fail. 7. Of Tradesmen compound-
 “ ing with other Tradesmen, &c. 8. Of Trades-
 “ men ruining one another by Rumours and Scan-
 “ dal. 9. Of the customary Frauds of Trade, and
 “ particularly of Trading Lyes. 10. Of Credit, and
 “ how it is to be supported by Honesty. 11. Of
 “ punctual paying Bills, and thereby maintaining
 “ Credit. 12. Of the Dignity and Honour of Trade
 “ in England, more than in other Countries,” &c.
 The same year he published a second volume of this
 work,

work, divided into two parts, the first part being chiefly directed to the more experienced tradesmen, with cautions and advices to them after they are thriven, and supposed to be grown rich; and the second describing the principles and foundation of the home-trade of Great Britain, with tables of our manufactures, calculations of the product, shipping, carriage of goods by land, importation from abroad, consumption at home, &c.

The writings of De Foe were so numerous, that our limits will not permit us even to attempt to give a complete list of them; and, indeed, the truth is, that with respect to some of the pieces attributed to him, it is difficult to ascertain whether they were, or were not, really written by him. But those which we have mentioned were undoubtedly his; and he was certainly the author of many others. He died on the 26th of April, 1731, in the parish of St. Giles, Cripplegate. He left a widow, and several children. His youngest daughter, Sophia, was married to Mr. Henry Baker, eminent for his skill in natural knowledge, and author of two treatises on the microscope.

Mr. Chalmers says, "De Foe has not yet out-lived his century, though he have out-lived most of his contemporaries. Yet the time is come, when he must be acknowledged as one of the ablest, as he is one of the most captivating writers of which this island can boast."—"As a novelist, every one will place him in the foremost rank, who considers his originality, his performances, and his purpose. The *Ship of Fools* had, indeed, been launched in early times; but who, like De Foe, had ever carried his reader to sea, in order to mend the heart, and regulate the practice of life, by shewing his readers the effects of adversity, or how they might equally

be called to sustain his hero's trials as they failed round the world. But, without attractions, neither the originality, nor the end, can have any salutary consequence. This he had foreseen; and for this he has provided, by giving his adventures in a style so pleasing, because it is simple, and so interesting, because it is particular, that every one fancies he could write a similar language. It was, then, idle in Boyer formerly, or in Smollett lately, to speak of De Foe as *a party-writer, in little estimation*. The writings of no author since have run through more numerous editions. And he whose works have pleased generally, and pleased long, must be deemed a writer of no small estimation; the people's verdict being the proper test of what they are the proper judges."

De Foe had also great merit as a political writer; and as a commercial writer, Mr. Chalmers says, "that "De Foe is fairly intitled to stand in the foremost rank among his contemporaries, whatever may be their performances or their fame."—"The distinguishing characteristics of De Foe, as a commercial disquisitor, are originality and depth. He has many sentiments, with regard to traffick, which are scattered through his Reviews, and which I never read in any other book."—"Were we to compare De Foe with D'Avenant, it would be found, that D'Avenant has more detail from official documents; that De Foe has more fact from wider inquiry. D'Avenant is more apt to consider laws in their particular application; De Foe more frequently investigates commercial legislation in its general effects. From the publications of D'Avenant it is sufficiently clear, that he was not very regardful of means, or very attentive to consequences; De Foe is more
correct

correct in his motives, and more salutary in his ends."

*** Authorities.* Cibber's Lives of the Poets. Collection of the Writings of the Author of the True-born Englishman, 2 vols. 8vo. Life of Daniel De Foe, by George Chalmers, Esq; originally written to be prefixed to the edition of the History of the Union, published in 1786; and afterwards enlarged, to be prefixed to a splendid edition of Robinson Crusoe, in two volumes, 8vo. with fine plates, published by Mr. Stockdale in 1790.

THE LIFE OF
BENJAMIN HOADLY,
BISHOP OF WINCHESTER.

[A.D. 1676, to 1761.]

THIS eminent and excellent prelate was the second son of the Rev. Mr. Samuel Hoadly, and was born at Westram, in Kent, on the 14th of November, 1676. He was educated under the care of his father, who kept a private school, till he was admitted of Catharine Hall, Cambridge, under Mr. Long, afterwards bishop of Norwich. As soon as he had taken the degree of Master of Arts, he became a tutor, and discharged that office two years with the highest reputation. In 1698, he was admitted into deacon's orders by Dr. Compton, bishop of London; and into priest's orders in 1700, by the same prelate. He was now appointed to the lectureship of St. Mildred in the Poultry, in which office he continued ten years; officiating at the same time for Mr. Hodges, rector of St. Swithin's, during his absence at sea as chaplain-general of the fleet in 1702. Two years after he obtained the rectory of St. Peter's Poor, in Broadstreet, London: and about this time he published a piece, intituled, "The Reasonableness of Conformity to the Church of England," &c.

In 1705, Mr. Hoadly preached a sermon before the Lord Mayor of London, which gave great offence to the Tories and High Churchmen. He
printed

printed the sermon, and also defended it in a piece, intituled, “The Measures of Submission to the Civil Magistrate considered: in a Defence of the Doctrine delivered in a Sermon,” &c. The following year he preached a sermon at the assizes at Hertford, which was printed under the title of “The Happiness of the present Establishment, and Unhappiness of Absolute Monarchy.”

In 1709 Mr. Hoadly was engaged in a dispute with Dr. Atterbury, concerning *Passive Obedience*, occasioned by that Divine’s Latin Sermon, intituled, “Concio ad Clerum Londinensem, habita in Ecclesia S. Elphegi.”—The Doctor, in a pamphlet intituled, “Some Proceedings in Convocation, A.D. 1705, faithfully represented,” had charged Mr. Hoadly (whom he sneeringly calls *the modest and moderate* Mr. Hoadly) with ‘treating the body of the established Clergy with language more disdainful and reviling, than it would have become him to have used towards his Presbyterian antagonist upon any provocation; charging them with rebellion in the Church, whilst he himself was preaching it up in the State.’ This induced Mr. Hoadly to set about a particular examination of Dr. Atterbury’s Latin Sermon; which he did in a piece intituled, “A large Answer to Dr. Atterbury’s Charge of Rebellion, &c;” wherein he endeavours to lay open the Doctor’s artful management of the controversy, and to let the reader into his true meaning and design. This “Answer,” was added to another Treatise, entitled, “The Original and Institution of Civil Government discussed, viz. 1. An Examination of the Patriarchial Government. 2. A Defence of Mr. Hooker’s Judgment, &c. against the Objections of several late Writers.”—In this debate, Mr. Hoadly signalized himself in a very high degree;

and immediately after the publication of this last work, his constant labours, in the cause of civil and religious Liberty, were most honourably distinguished by a Vote of the House of Commons in his favour, which was expressed in these terms:—

“ Resolved, 1. That the Reverend Mr. Benjamin Hoadly, Rector of St. Peter’s Poor, London, for having often justified the principles on which her majesty and the nation proceeded in the late happy Revolution, has justly merited the favour and recommendation of this house. 2. That an humble address be presented to her majesty, that she would be graciously pleased to bestow some dignity in the church on Mr. Hoadly, for his eminent services both to the church and state.”—The queen answered, “ That she would take a proper opportunity to comply with their desires ;” which, however, she never did.

But though our divine was not honoured with the royal patronage, the just and noble principles which he had espoused, notwithstanding they were extremely repugnant to the general temper of those times, recommended him to the favour and protection of private munificence. For, in February, 1710, he was presented by Mrs. Howland to the rectory of Streatham in Surrey; as a qualification for which he was honoured with a chaplainship to his Grace Wriothesley Duke of Bedford.—This act of generosity was attended with such circumstances as greatly enhanced the obligation; the remembrance of which Mr. Hoadly has gratefully endeavoured to perpetuate in his writings. “ I cannot but think it a due, in point of gratitude to her memory,” says he, speaking of his patroness, “ publicly to acknowledge this singular obligation to her, that in the year 1710, when fury seemed to be let loose, and to distinguish me particularly,

“ she

“ she herself, unasked, unapplied to, without my
 “ having ever seen her, or been seen by her, chose,
 “ by presenting me to the rectory of Streatham,
 “ then just vacant, to shew, in her own expression,
 “ That she was neither ashamed nor afraid to give
 “ me that public mark of her regard at that critical
 “ time.”—To her likewise he afterwards inscribed
 his volume of sermons on “ The Terms of Ac-
 “ ceptance ;” and on the first of May, 1719,
 preached her funeral sermon in Streatham church.

Mr. Hoadly was the reputed author of several
 occasional little political pieces thrown out at this
 time, which were reprinted some years after, in
 one volume, and called “ A Collection of several
 “ Pieces, printed in the year 1710.”—He likewise
 distinguished himself in the proper business of his
 profession, by publishing “ Several Discourses on
 “ the Terms of Acceptance with God,” &c. the
 occasion and design of which he thus explains, in a
 preface addressed to the parishioners of St. Peter’s
 Poor :—“ It has been long my opinion,” says he,
 “ that the bad lives of Christians are not owing so
 “ much to their ignorance of what is truly evil and
 “ sinful, as to a certain secret hope of God’s favour,
 “ built upon something separated from the constant
 “ practice of all that is virtuous and praiseworthy.
 “ This made me choose to spend some time in
 “ establishing, after the most unexceptionable man-
 “ ner, the true grounds upon which only it is rea-
 “ sonable to build our expectations of happiness,
 “ and in demonstrating the great danger and weak-
 “ ness of depending on any other methods.”—
 This publication was followed by some Occasional
 Sermons, and Political Tracts, which, together
 with many other pieces of an earlier date, were
 collected and reprinted, in one volume, in the year
 1715.—Mr. Hoadly was also the concealed, but

undoubted author of “ A large Dedication to the
 “ Pope (Clement XI.), giving him a particular Ac-
 “ count of the State of Religion amongst Protestants,
 “ and of several other Matters of Importance relat-
 “ ing to Great Britain ;”—a celebrated performace,
 which appeared about this time under the name
 of “ Sir Richard Steele,” being annexed to that
 gentleman’s “ Account of the State of the Roman
 “ Catholic Religion throughout the World.”

Soon after the accession of George the First, our
 divine was admitted and sworn king’s chaplain ;
 having before been honoured with the degree of
 doctor in divinity by archbishop Wake. This was
 a prelude to higher promotions, which were not
 long delayed ; for in December, 1715, he was ap-
 pointed to the bishoprick of Bangor, and conse-
 crated on the 18th of March following ; with which
 he held both his livings *in Commendam*.

The next year his lordship published a piece, in-
 titled, “ A Preservative against the Principles and
 “ Practices of the Nonjurors both in Church and
 “ State ; or, An Appeal to the Consciences and
 “ Common Sense of the Christian Laity.” And in
 the year 1717, he preached, before the king, his
 famous sermon on “ The Nature of the Kingdom
 or Church of Christ ;” which being immediately
 printed by special command, so great offence was
 taken by the clergy at the doctrines therein delivered,
 that it was resolved to proceed against him in convo-
 cation, as soon as it should fit.—The lower house ac-
 cordingly drew up their representation, &c. but be-
 fore it could be brought into the upper house, that
 whole assembly was prorogued by a special order
 from his majesty ; nor was it permitted to sit, or do
 any business, till the resentment entirely subsided.

It was upon the publication of this sermon, that
 the famous controversy, which learns our prelate’s

name, commenced ; in the event of which, the death-stroke was given to the principles of civil and ecclesiastical tyranny. Dr. Snape's letter to the bishop of Bangor on this occasion began the Bangorian controversy ; but it may be said to have taken its rise from the seizing a number of copies of "A Collection of Papers," written by Dr. Hickes, in 1716, designed to inflame the people, and rekindle an expiring rebellion, raised by the joint forces of Papists, Nonjurors, and Church of England-men who had sworn to the government. This produced many defences of the Church of England ; but none such as the best friends of the government and the Protestant religion could rest satisfied with, till the two last-mentioned pieces of the bishop appeared. These went to the root. He shewed, from the plainest Scriptures, that Christ alone was King in his own kingdom, and sole Lawgiver ; —that for his laws we must appeal to Him, and his inspired followers ; —that he had declared his kingdom not to be of this world ; and that the sanctions of it were of the same spiritual nature, not of this world ; —and that consequently all encouragements and discouragements of this world were not what Christ approved of, tending, as they did, to make men of one profession, not of one faith, hypocrites, not Christians.—These tenets were looked upon, though falsely, as designed against all establishments, and that of the Church of England in particular ; and the bishop was attacked by the greatest names in the Church for the best defences of both Church and State. Their real arguments and misrepresentations he solidly confuted ; their slanders, calumnies, and falsehoods, he forgave ; never a moment departing from the manly characters of the Christian divine, and the accomplished gentleman, making controversy what he wished it, and what he proved by

by his example it might be,—the glory, and not the shame, of Christianity.

In 1719, bishop Hoadly published, in one volume, 8vo, “The Common Rights of Subjects defended; and the Nature of the Sacramental Test considered: in Answer to the Dean of Chichester’s (Dr. Sherlock) Vindication of the Corporation and Test Acts.” In the preface to this very able performance, bishop Hoadly says, “The following book is an answer to the most plausible and ingenious defence that, I think, has ever yet been published, of excluding men from their acknowledged civil rights, upon the account of their differences in religion, or in the circumstances of religion; and of making the Sacrament of the Lord’s Supper, instituted by our Lord, for the remembrance of himself, the instrument of this exclusion, by a new human institution.” The bishop afterwards says, “In the course of his work the dean is repeatedly careful to observe, that, in vindicating the Test and Corporation Acts, he endeavours to justify the legislature, and to justify the laws of his country; which he represents me arraigning and condemning. I beg leave, therefore, here to tell him, once for all, that there was a time when the laws of this country were on the side of a Popish establishment; and that the writing on any side of any law, as such, is not a thing greatly to be boasted of; and that the whole of the question is, Whether the laws we defend be good and just, equitable and righteous? and not whether they be the laws of the land or not? I shall also observe, that it is so far from being a crime, or an affront to any legislature, to endeavour to shew the evil consequences, or inequitableness, of any law now in being, that all law-makers, who act upon principles of public justice and honour, cannot but esteem

esteem it an advantage to have such points laid before them : and as to myself, I shall ever, I hope, esteem it as great an honour to contend against debasing any of Christ's institutions into political engines, as others can do to plead on the side of an act of parliament. And I shall add farther, that I enter into this cause, both as a Christian, and, I trust, as one truly concerned for the public good of the society to which I belong ; considering it not as the cause of any particular body of men, or any particular sort of Christians distinct from others, but as the cause of all men equally, and of all sorts of Christians, who, in several places, and at several times, have an equal interest in it."

After having very particularly and satisfactorily refuted the different arguments advanced by the dean, bishop Hoadly concludes in the following words : " I have now examined Dr. Sherlock's arguments ; first, for the exclusion of good civil subjects from offices merely upon account of their disaffection to a Church establishment ; or rather of their lesser degree of affection for one Church than for another : and then, for employing to this secular purpose the communion, a sacred institution of our Lord himself, appointed for another purpose, wholly relating to another world. And I have shewn that his arguments are inconsistent with the rights of all Christians, and contrary to the principles of the whole Reformation : that his plausible arguments for exclusive laws, upon religious considerations, drawn from self-defence, or former behaviour of predecessors, hurt the Church of England itself in other places, times, and circumstances, as much as they can pretend to help it here now : that they justify the Heathens exclusion of Christians ; the Papists exclusion of Protestants ; and the worst of Protestants exclusion of the best from all offices

offices whenever power may be in their hands. I have also shewn, that it is a prostitution of the Holy Sacrament, to apply it to a purpose of a different nature from what the great institutor solemnly appropriated it to ; and to make that the tool of this world, which he ordered to have respect only to another. And I have proved, that the Test and Corporation Acts are repugnant to reason and to justice.

“ What I have written may probably be misrepresented ; but whatever imputations may be thrown out against me, neither the dean of Chichester, nor any one else, can rob me of the inward satisfaction I enjoy, in the sincere endeavours I have used, in this piece, and in my former writings, to propose and recommend such principles, as may at length, with the assistance of more able hands, effectually serve to establish the interests of our common country, and our common Christianity, of human society and true religion, of the present generation and the latest posterity, upon one uniform, steady, and consistent foundation.”

An abridgment of this work of bishop Hoadly's was published in 8vo. in 1787, under the following title: “ Bishop Hoadly's Refutation of Bishop Sherlock's Arguments against a Repeal of the Test and Corporation Acts ; wherein the Justice and Reasonableness of such a Repeal are clearly evinced.”

In 1721, bishop Hoadly was translated to the see of Hereford ; and in 1723 was made bishop of Salisbury. In 1724, he published a Visitation Charge to the Clergy of the Diocese of Salisbury. In 1732, he drew up “ An Account of the Life, Writings, and Character of i. r. Samuel Clarke ;” which was prefixed to the posthumous works of that eminent divine, then first published ;—a lasting monument

to the memory of his illustrious friend!—In 1734, he was advanced, on the death of Bishop Willis (whom he had also succeeded at Salisbury) to the bishoprick of Winchester; and in the following year he published a celebrated treatise, entitled, “A plain Account of the Nature and End of the Sacrament of the Lord’s Supper; in which all the Texts in the New Testament relating to it, are produced and explained; and the whole Doctrine about it is drawn from them alone.”

In this treatise, the right reverend author endeavoured to establish and explain the true nature, end, and effect of the Sacrament of the Lord’s Supper; and, in order to a more clear understanding of the subject, he treated it in such a manner, as that all who are concerned might, he hoped, be led into the right way of judging about it; to which he endeavoured to guide them, by directing and confining their attention to all that is said concerning this duty by those who alone had any authority to declare the nature of it; neither on the one hand diminishing, nor on the other augmenting, what is declared by them to belong to it. As this masterly performance, which was intended to represent one of our Lord’s Institutions in its original simplicity, limited the nature and effects of this positive rite to the declarations of our Lord himself, when he instituted it, and to those of St. Paul afterwards (the only certain and authentic accounts), it was consequently unfavourable to the commonly received opinions of its peculiar efficacies and benefits, and accordingly met with a very warm though weak opposition. The fury of such assailants was spent to little purpose; and when the utmost efforts of their zeal had been exerted against it, the “Plain Account,” still remained uninjured and secure. A
judi-

judicious abridgment of this piece of bishop Hoadly's was published in 1774 by Dr. Disney.

In the year 1754, bishop Hoadly published a volume of his discourses, intituled, "Sixteen Sermons formerly printed, now collected into one Volume, &c. To which are added Six Sermons upon public Occasions, never before printed," &c. And, in the following year, he published, "Twenty Sermons, the first nine of them preached before the King in Lent," &c. His lordship concludes his preface to the former volume (which he then thought his last publication) in terms which may as justly be applied to his labours through life, as to that particular occasion: "If any shall judge (says he) from some discourses in this volume, that I used to entertain my parishioners, in my Sunday discourses, with political and controversial points, they will be as much mistaken as many others were heretofore disappointed, who came to hear me with the same notion. The "Sermons on the Terms of Acceptance," printed long ago, may best shew in how plain and how particular a manner I endeavoured to instruct those in whom I was most nearly concerned. The only inferences in my own favour, which I wish to be drawn from what is now published, are, that I never omitted any one public opportunity, in proper time and place, of defending and strengthening the true and only foundation of all our civil liberties, when it was every day most zealously attacked; and of doing all in my power, that all the subjects of this government, and this royal family, should understand and approve of those principles, upon which alone their happiness is fixed; and without which it could never have been rightfully established, and must in time fall to the ground: and also, that I was as ready, whenever occasion was offered, by the writings

ings and attacks of unbelievers, and by the absurd representations of others, to defend a religion, most amiable in all its precepts, and most beneficial to human society, in the only way proper; by shewing it in its native light, with which it shines in the New Testament itself, free from all the false paint with which some, or the undeserved dirt with which others, have covered it."

Notwithstanding the disputes in which bishop Hoadly had been engaged, he passed many years of his life in great ease and tranquillity; but when he had attained to a very advanced age, his repose was cruelly and unexpectedly disturbed by the villainous attempt of one Bernard Fournier (a Popish convert and a curate in Jersey), to defraud him of no less a sum than 8800*l.* by setting up a note of hand which he pretended to have received from his lordship. This iniquitous scheme was so artfully contrived, that, for the security of himself and his family, the bishop thought proper to file a bill in chancery against Fournier; and, after a long trial, it was decreed, "That the note set up by the defendant, Fournier, against the plaintiff, the bishop of Winchester, appears to be, and is, a gross fraud and contrivance of the defendant Fournier." This decree, however, did not deter or abash the defendant, who appears to have been dead to all sense of shame. He had still the effrontery to outbrave conviction, and to treat the bishop with unparalleled audacity; whereupon his lordship, finding that he continued to be troublesome, and to enjoy, at the same time, the countenance of his old patron (Mr. Chevallier, a gentleman of character), judged it necessary to publish a detail of the proceedings, and his reasonings upon them. This he accordingly did in the year 1758, in "A Letter from the Bishop of Winchester to Clement Chevallier, Esq." where-
in

in he gave a very particular and spirited account of this extraordinary transaction, this complicated and wicked contrivance. The admirable accuracy and precision with which his lordship's narrative was penned, bore a pleasing testimony to the vigour of his mental powers, and shewed, that a venerable old age had not yet exhausted that warmth and spirit peculiar to him; that spirit which, many years before, animated the pen of liberty, and gave so great a check to civil and ecclesiastical tyranny.—It was indeed an astonishing performance, for a divine turned of eighty-one years of age; and he received many compliments on that account, both by visits and letters, from several of the greatest lawyers of the age.

We are informed by the Bishop's Narrative, that Fournier pretended to be a convert from Popery, and to have escaped from a monastery; under which pretence he found it not difficult to raise patrons in England; the common receptacle of refugees and adventurers of all sorts. In May, 1740, he was introduced to the bishop, with whom he lodged an appeal from a sentence given in the Ecclesiastical Court of Jersey, by the dean of Jersey and his assessors. The bishop being of opinion, that the sentence was just, and finding his appeal irregular in point of time, advised him to go to his curacy, and spend no more of his money and time upon such an affair. But he alleging that the irregularity proceeded from the refusal of his appeal by the court below, and being importunate, the bishop, with great good-nature, told him, that he should write to the dean, to know the reason of such refusal; and that so soon as he should receive an answer, he would, if Fournier still insisted upon it, give him his judgment.

Soon

Soon after the bishop went to Farnham, and during his stay in the country, Fournier forced him into a correspondence by letters about his cause. When he came to town, he told Fournier, that he saw no reason to alter his judgment; and added, that it was necessary for him to go immediately to his curacy in Jersey, or to quit it. To this Fournier made no objection, but ran into complaints about the expences of his cause, and of his journey, &c. whereupon the bishop generously gave him five guineas to assist him in his return; hoping their intercourse would now be at an end.

We are farther told that, in the year 1741, Fournier arrested the dean of Jersey upon four promissory notes; but that the dean made oath they were a forgery: upon which affidavit Fournier's own attorney had the honesty to decline the cause. This disappointment, however, did not shock the courage or conscience of this scrupulous convert; for, soon after, the bishop discovered that he had shewn a note over his name, for no less a sum than 8800l. In some time the bishop found means to gain a sight of this note, together with those over the dean's name, which were brought to him by one Mr. Tyrrell, accompanied with a clergyman. Tyrrell pressed the bishop to burn these notes, "that their falsity might not," as he said, "appear in a court of justice to the man's utter ruin." The bishop, however, had too much discretion to follow such inconsiderate advice.

His lordship then takes notice of the various and inconsistent stories which Fournier told concerning the consideration of this note; and in particular of the contradictory accounts which at different times he gave to Mr. Chevallier himself. But notwithstanding all these variations and falsehoods, Fournier was hardy enough to brave the bishop, and
defy

defy detection : upon which his lordship (as we have seen) was obliged to call him and his note into chancery, where he obtained a judgement in his favour, together with all costs of suit, amounting to 150*l.* and upwards. The circumstances, which incontestably proved the note to be counterfeit, are very accurately related by his lordship ; and it appeared from the particulars, which were confirmed by depositions in the cause, that the ingenious Mr. Fournier had drawn up at least three notes over the bishop's name, on the franks in which his lordship's letters were inclosed when he was artfully led into an epistolary correspondence. In short, the concurring evidence of his guilt was more than sufficient to warrant the decree of a court of equity against Fournier.

Our prelate, with some warmth, expresses his amazement that Mr. Chevallier, who had the character of a man of unblemished integrity, should patronize Fournier after the strongest assurances of his guilt, even from the contradictions which he heard from his own mouth ; and he imputes a part of the trouble he had in the affair to this encouragement and protection. He likewise, with great tenderness, takes notice of some inconsistencies and contradictions in Mr. Chevallier ; and concludes, with a truly Christian temper, that he forgives him as fully and as sincerely as it is his duty to do.

Bishop Hoadly died at the great age of eighty-five, at his palace at Chelsea, on the 17th of April, 1761. He was a man of great abilities, which he employed in the service of religion, and in promoting the common rights of mankind ; and his private character was very amiable. He was twice married ; and by his first lady he had five children. His son Benjamin became a physician, and was au-
thor

thor of the celebrated comedy, called “The Suspicious Husband.” Another of his sons, Dr. John Hoadly, became chancellor of the diocese of Winchester. He was editor of a complete edition of the works of his father, which was published in three volumes, folio, in 1773.

A few years before bishop Hoadly’s death, the following ode was addressed to him by Dr. Akenfide; and which, it has been observed, is a more lasting monument in honour of him, than that which was executed by Mr. Wilton, and erected to his memory in the cathedral of Winchester:

ODE to the Right Rev. Dr. BENJAMIN HOADLY,
Bishop of Winchester.

I. 1.

For toils which patriots have endur’d,
For treason quell’d and laws secur’d,
In every nation Time displays
The palm of honourable praise.
Envy may rail; and faction fierce
May strive: but what, alas, can those
(Though bold, yet blind and sordid foes)
To gratitude and love oppose,
To faithful story and persuasive verse?

I. 2.

O nurse of freedom, Albion, say,
Thou tamer of despotic sway,
What man, among thy sons around,
Thus heir to glory hast thou found?
What page, in all thy annals bright,
Hast thou with purer joy survey’d
Than that where truth, by Hoadly’s aid,
Shines through the deep unhallow’d shade
Of kingly fraud and sacerdotal night?

I. 3.

To him the Teacher blest'd
 Who sent religion, from the palmy field
 By Jordan, like the morn to cheer the west,
 And lifted up the veil which heaven from earth
 conceal'd,

To Hoadly thus he utter'd his behest :

“ Go thou, and rescue my dishonour'd law

“ From hands rapacious and from tongues im-
 “ pure :

“ Let not my peaceful name be made a lure

“ The snares of savage tyranny to aid :

“ Let not my words be impious chains to draw

“ The free-born soul, in more than brutal awe,

“ To faith without assent, allegiance unrepaid.”

II. 1.

No cold nor unperforming hand

Was arm'd by heaven with this command.

The world soon felt it : and, on high,

To William's ear with welcome joy

Did Locke among the blest unfold

The rising hope of Hoadly's name :

Godolphin then confirm'd the same ;

And Somers, when from earth he came,

And valiant Stanhope the fair sequel told.

II. 2.

Then drew the law-givers around

(Sires of the Grecian name renown'd),

And listening ask'd, and wondering knew,

What private force could thus subdue

The vulgar and the great combin'd ;

Could war with sacred folly wage ;

Could a whole nation disengage

From the dread bonds of many an age,

And to new habits mould the public mind.

II. 3.

For not a conqueror's sword,
 Nor the strong powers to civil founders known,
 Were his: but truth by faithful search explor'd,
 And social sense, like seed, in genial plenty sown,
 Wherever it took root, the soul (restor'd
 To freedom) freedom too for others fought.
 Not monkish craft the tyrant's claim divine,
 Not regal zeal the bigot's cruel shrine,
 Could longer guard from reason's warfare sage;
 Not the wild rabble to sedition wrought,
 Not synods by the papal genius taught,
 Nor St. John's spirit loose, nor Atterbury's rage.

III. 1.

But where shall recompence be found?
 Or how such arduous merit crown'd?
 For look on life's laborious scene:
 What rugged spaces lie between
 Adventurous Virtue's early toils
 And her triumphal throne! The shade
 Of death, mean time, does oft invade
 Her progress; nor, to us display'd,
 Wears the bright heroine her expected spoils.

III. 2.

Yet born to conquer is her power:
 —O Hoadly, if that favourite hour
 On earth arrive, with thankful awe
 We own just heaven's indulgent law,
 And proudly thy success behold;
 We attend thy reverend length of days
 With benediction and with praise,
 And hail thee in our public ways
 Like some great spirit fam'd in ages old.

III 3.

While thus our vows prolong
 Thy steps on earth, and when by us resign'd
 Thou join'st thy seniors, that heroic throng

Who rescu'd or preserv'd the rights of human kind,
O ! not unworthy may thy Albion's tongue
Thee still her friend and benefactor name :
O ! never, Hoadly, in thy country's eyes,
May impious gold, or pleasure's gaudy prize,
Make public virtue; public freedom vile :
Nor our own manners tempt us to disclaim
That heritage, our noblest wealth and fame,
Which thou hast kept intire from force and fac-
tious guile.

* * *Authorities.* Biographia Britannica. Bri-
tish Biography, 8vo. vol. IX.

THE LIFE OF
EDWARD YOUNG, LL.D.

[A. D. 1681, to 1765.]

DR EDWARD YOUNG was born in the year 1684, at Upham, in Hampshire, of which place his father, Dr. Edward Young, dean of Sarum, was then rector. At a proper age he was sent to Winchester-school, where he became a scholar upon that foundation. From thence he was removed to Oxford; and, according to the statutes of each foundation, admitted of New College in the year 1703; but being superannuated, and there being no fellowship vacant, he removed, before the expiration of the year, to Corpus Christi College, where he entered himself a gentleman commoner. In 1708, he was put into a law-fellowship at All Souls by archbishop Tennison, into whose hands it came by a devolution. In consequence of this preferment, in 1714, he took the degree of bachelor of laws; and in 1719 he became a doctor of laws. Two years after this, he was prevailed upon by the duke of Wharton, who patronized him, to offer himself a candidate for member of parliament for the borough of Cirencester; but in this attempt he was unsuccessful.

In the mean time he had applied himself to the study of poetry with such success, that he produced, the same year, a Tragedy, called "Busiris," which was acted with great applause; and, in 1721, this play was followed by another, entitled, "The Revenge," which is esteemed his best dramatic performance, and which met with the reception it deserved. He afterwards brought a third tragedy upon the stage, entitled, "The Brothers," which was also acted with applause.

About the year 1723, our author published, "A Poem on the Last Day, in Three Books;" which, coming from the pen of a layman, was honoured with peculiar applause. This production was soon followed by another, entitled, "The Force of Religion; or Vanquished Love; A Poem, in Two Books;" which was well received by the publick in general, and was particularly pleasing to the noble family who were more immediately interested in the subject of his verse.

As a poet, Dr. Young has other and far better claims upon posterity for reputation than what arise from these performances; but, whatever may be their intrinsic merit, they served to introduce him to the notice of several of the nobility; and the turn of his mind leading him to divinity, he quitted the study of the law, and entering into holy orders was appointed chaplain in ordinary to king George the second, in the year 1728. The same year he distinguished himself as a prose-writer, by publishing "A Vindication of Providence: Or, A true Estimate of Human Life: in which the Passions are considered in a new Light." The occasion which first suggested this subject to him was, as he himself informs us, the death of the king (George the First); an event which led him into a variety of reflections that are, in general, extremely just: and

as they are by no means drawn from books, but from the life, they have also an air of originality which renders them the more striking.

In the year 1730, Dr. Young was presented by his college to the valuable rectory of Welwyn in Hertfordshire; and his fellowship being vacated by this preferment, he entered soon after into a marriage with the lady Betty Lee, widow of Colonel Lee, and daughter to the earl of Litchfield; a lady of excellent endowments, and great sweetness of temper. In the mean time, the duties of the clerical profession had not entirely withdrawn his attention from those elegant pursuits to which he was attached by nature and education. Polite literature still attracted his regard; and, amidst his severer studies, he continued to cultivate his poetical talent.

His satires, which were entituled, "The Love of Fame, or the Universal Passion," and which were at first separately printed in folio, at different times, were well received by the publick; but his most celebrated performance is his "Night Thoughts." Dr. Young's lady had two children by her former husband, a son and a daughter, whose amiable qualities so entirely engaged his affections, that he loved them with all a father's fondness; and as she had also brought him a son, his domestic felicity was complete; but, in the year 1741, it was suddenly and irretrievably interrupted by the death of his wife, her son, and daughter, who were all taken from him within a short time of each other. This was an affliction which called for every consolation that reason and religion could inspire; and how deeply he was affected by his loss, and what painful struggles he underwent before he could regain any tolerable tranquillity of mind, is evident from the "Night Thoughts," that cele-

brated poem, which was occasioned by this calamity.

Notwithstanding the blemishes and defects of this performance, which are numerous and striking, there was something in it so peculiarly noble and august, that, at its first appearance, it was received with unbounded applause; and, without doubt, its various and transcendent beauties will be contemplated with admiration and delight by a very remote posterity.

In 1755, he published, in 8vo. "The Centaur not fabulous. In Six Letters to a Friend, on the Life in Vogue." An explanation of this singular title will throw some light on the nature of the work; and the author himself has thus given it to his readers: "The men of pleasure," says he, "the licentious and profligate are the subject of these letters: and in such, as in the fabled Centaur, the brute runs away with the man; therefore I call them Centaurs. And further I call them Centaurs not fabulous, because by their scarcely half-human conduct and character, that enigmatical and purely ideal figure of the ancients is not unriddled only, but realized." In the first four letters he attempts to make the infidel and the voluptuary sensible of their error, and to recommend belief and virtue, in the room of doubt and dissoluteness. In the fifth and sixth he treats of these five points; "Life's Review; The general Cause of Security in Sin; Thoughts for Age; The Dignity of Man; The Centaur's Restoration to Humanity." The three first of these points, he tells his correspondent, were naturally suggested to him by the world's wickedness, and their own; and by their advanced time of life. The fourth, viz. The Dignity of Man, says he, is naturally suggested by the notoriety of its reverse in those for whose sake these letters are
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principally written. And the fifth point, viz. The Centaur's Restoration to Humanity is forcibly imposed on me by the transporting thought that such an event is possible.

The general strain of these letters is strongly characteristic of the author of the "Night Thoughts," notwithstanding an air of gaiety, and even levity, which is occasionally assumed; and they are, in many instances, distinguished by a striking originality of sentiment, and peculiar brilliancy of expression.

As Dr. Young possessed so much merit, and had been appointed chaplain to king George II. so early as the year 1728, it has justly been thought extraordinary that he never obtained any preferment in the church, but ended his days upon a living, which came to him from his college without any favour. "To satisfy curiosity of this kind, says Mr. Herbert Croft, is, at this distance of time, far from easy. The parties themselves know not often, at the instant, why they are neglected. The neglect of Young is by some ascribed to his having attached himself to the prince of Wales, and to his having preached an offensive sermon at St. James's. It has been told me, that he had two hundred a year in the late reign, by the patronage of Walpole; and that, whenever the king was reminded of Young, the only answer was, "he has a pension." All the light thrown on this inquiry by the following letter from Secker, only serves to shew us at what a late period of life the author of the "Night Thoughts" solicited preferment.

"Deanry of St. Paul's, July 8, 1758.

Good Dr. YOUNG,

"I have long wondered, that more suitable notice of your great merit hath not been taken by persons

sons in power. But how to remedy the omission, I see not. No encouragement hath ever been given me to mention things of this nature to his majesty. And therefore, in all likelihood, the only consequence of doing it would be weakening the little influence which else I may possibly have on some other occasions. Your fortune and your reputation set you above the need of advancement; and your sentiments above that concern for it, on your own account, which, on that of the publick, is sincerely felt by

“ Your loving brother,
THEO. CANT.”

About two years before this he published a prose piece of great merit, entituled, “ Conjectures on Original Composition, in a Letter to the Author of Sir Charles Grandison.” In this performance, speaking of the pleasures of composition, Dr. Young says, “ To men of letters, and leisure, it is not only a noble amusement, but a sweet refuge; it improves their parts, and promotes their peace; it opens a back-door out of the bustle of this busy, and idle world, into a delicious garden of moral and intellectual fruits and flowers; the key of which is denied to the rest of mankind. When stung with idle anxieties, or teased with fruitless impertinence, or yawning over insipid diversions, then we see the blessings of a lettered recess. With what a gust do we retire to our disinterested and immortal friends in our closet, and find our minds, when applied to some favourite theme, as naturally and as easily quieted and refreshed, as a peevish child (and peevish children are we all till we fall asleep) when laid to the breast! Our happiness no longer lives on charity; nor bids fair for a fall, by leaning on that most precarious and thorny pillow,

pillow, another's pleasure for our repose. How independent of the world is he, who can daily find new acquaintance, that at once entertain and improve him in the little world, the minute but fruitful creation of his own mind !

“ These advantages composition affords us, whether we write ourselves, or, in more humble amusement, peruse the works of others. While we bustle through the thronged walks of public life, it gives us a respite, at least from care, a pleasing pause of refreshing recollection. If the country is our choice, or fate, there it rescues us from sloth and sensuality, which, like obscene vermin, are apt gradually to creep unperceived into the delightful bowers of our retirement, and to poison all its sweets. Conscious guilt robs the rose of its scent, the lily of its lustre, and makes an Eden a deflowered and dismal scene.

“ Moreover, if we consider life's endless evils, what can be more prudent than to provide for consolation under them ? A consolation under them the wisest of men have found in the pleasures of the pen ; witness, among many more, Thucydides, Xenophon, Tully, Ovid, Seneca, Pliny the Younger, who says, “ in uxoris infirmitate, & amicorum periculo, aut morte turbatus, ad studia, unicum doloris levamentum, confugio.” And why not add to these their modern equals, Chaucer, Rawleigh, Bacon, Milton, Clarendon, under the same shield, unwounded by misfortune, and nobly smiling in distress ?

“ Composition was a cordial to these under the frowns of Fortune ; but evils there are, which her smiles cannot prevent, or cure. Among these are the languors of old age. If those are held honourable, who in a hand benumbed by time have grasped the just sword in defence of their country ;

shall they be less esteemed, whose unsteady pen vibrates to the last in the cause of religion, of virtue, of learning? Both these are happy in this, that by fixing their attention on objects most important, they escape numberless little anxieties, and that *tædium vitæ* which often hangs so heavy on its evening hours."

Dr. Young's last performance was a poem, entitled, "The Resignation," which is inferior to his other works, and was published not long before his death, which happened at Welwyn, on the 12th of April, 1765. He was buried under the altar-piece of that parish-church, by the side of his wife. His fortune, which was considerable, he left to his only son, with some parts of whose conduct he had been much displeased, but to whom he was at last reconciled. It has been said, that the character of *Lorenzo* in the *Night Thoughts* was intended by Dr. Young for his son; but this appears to be entirely without foundation; for the doctor's son was only seven years of age when the character of *Lorenzo*, in the "Night Thoughts," was first published. In justice to Dr. Young's son, it should also be observed, that, whatever might be the faults or foibles of his youth, he now bears a very respectable character.

Dr. Young was a man of considerable genius, of great piety, and of amiable and virtuous manners in private life. The turn of his mind was naturally solemn; and, during his residence in the country, he commonly spent some hours in a day amongst the tombs in his own church-yard. His conversation, as well as his writings, generally had a reference to the life after this; and the same disposition discovered itself even in the improvements of his rural abode. And yet, notwithstanding this natural gloominess of temper, he was so fond

fond of innocent amusements, that he instituted an assembly and a bowling-green in his parish, which he frequently honoured with his presence.— In the earlier part of his life, he had been intimately acquainted with some of the first persons in the polite and learned world; but he survived almost all of them many years.

Dr. Young's greatest fault was too great a propensity to flatter persons in high stations, and those from whom there was any probability of his obtaining preferment. He rose betimes, and obliged his domesticks to join with him in the duty of morning-prayer. In his youth, as well as afterwards, he was often distinguished by somewhat of singularity in his manners. It is a traditionary report at Oxford, that, when he was composing, he would shut up his windows, and sit by a lamp even at mid-day; and that skulls, bones, and instruments of death, were among the ornaments of his study.

In 1762, Dr. Young published a collection of such as he thought the best of his works in four volumes, 12mo. under the title of "The Works of the Author of the Night Thoughts." A fifth volume was published after his death.

* * * *Authorities.* Biographia Britannica. British Biography. 8vo. vol. IX. Johnson's Lives of the Poets. Baker's Biographia Dramatica.

THE LIFE OF SAMUEL RICHARDSON.

[A.D. 1689, to 1761.]

THIS ingenious writer was born in 1689, and is said to have been the son of a farmer in Derbyshire. Of the earlier part of his life few particulars are preserved. He appears not to have received much instruction in the learned languages; but being brought up to the profession of a printer, he carried on that business for a long series of years, with great reputation, in Salisbury-court, Fleet-street. When the duke of Wharton, about the year 1723, was active in opposition to the court; and, in order to make himself popular in the city, became a member of the Wax-chandlers company; Mr. Richardson was his printer, and was much favoured by him, though he differed from the duke in his principles. He printed for that nobleman, for a short time, a political paper, called "The True Briton," which was published twice a week; but he soon declined having any concern in that publication, from an unwillingness to subject himself to any prosecution from the government. He printed for some time a news-paper, called "The Daily Journal;" and afterwards "The Daily
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Gazetteer." He was patronized by Mr. Onslow, speaker of the House of Commons; and by his interest was appointed to print the first edition of "The Journals of the House of Commons." Mr. Onslow had an high esteem for him; and it is said, that he would have procured for him some honourable and profitable office under the government; but Mr. Richardson, whose business was extensive and lucrative, neither desired, nor would accept of, any thing of that kind.

In the year 1740, he published his celebrated romance, entitled, *Pamela*, which procured him both fame and profit. It appears, from a letter of Mr. Aaron Hill's to David Mallet, that the latter had suspected that Mr. Hill had a hand in this performance. The passage in Mr. Hill's letter, which is dated January 23, 1741, is as follows: "You ask me, in your postscript, whether you are right in guessing, there are some traces of my hand in *Pamela*? No, Sir, upon my faith, I had not any (the minuteſt ſhare) in that delightful nursery of virtues. The ſole and abſolute author is Mr. Richardson of Salisbury-Court; and ſuch an author too he is, that hardly mortal ever matched him for his eaſe of natural power. He ſeems to move like a calm ſummer ſea, that, ſwelling upward, with unconſcious deepneſs, liſts the heaviest weights into the ſkies, and ſhews no ſenſe of their incumbency. He would, perhaps, in every thing he ſays or does, be more innate than all men before him, but that he has one fault to an unnatural exceſs—and that is, modeſty. The book was published many months before I ſaw or heard of it; and when he ſent it me, among ſome other pieces, it came without the ſmalleſt hint that it was his, and with a graye apology, as for a triſle of too light a ſpecies.

species. I found out whose it was by the resembling turn of Pamela's expressions, weighed with some which I had noted as peculiar in his letters : yet very loth he was, a long time, to confess it. And, to say the least I can, of qualities which he conceals with as much fear as if they were ignoble ones, he is so honest, open, generous, and great a thinker, that he cannot in his writings paint a virtue that he needs look farther than his heart to find a pattern for. Let me not, therefore, rob him for a moment, in so just a mind as yours, by interception of his praises. The glory is, and ought to be, his only. And I am much mistaken in the promise of his genius, or Pamela (all lovely as she is, in her unheeded, hasty dress) is but a dawning to the day he is to give us."

In 1749 he published his most celebrated performance, his *Clarissa*, in seven volumes, 8vo. In one of Mr. Hill's letters to Mr. Richardson, on the publication of this work, are the following passages : Your *Clarissa* "is full of varied and improving beauties, of such striking force, that they monopolize my thoughts, and every thought throughout my family.—They give a body, and material tangibility, to fancy ! take possession of the sleep, and dwell, like birdlime, on the memory !—We are acquainted with, and see, and know, with the compleatest intimacy, each man, maid, woman, tree, house, field, step, incident, and place, throughout this exquisite creation !—We agree, and every day, afresh, remark to one another, that we can find no difference at all, in the impression of things really done, and past, and recollected by us—and the things we read of, in this intellectual world, which you have naturalized us into."

"I never open you, without new proof of what
I have

I have a thousand times asserted, that you are a species in your single self, that never had, nor will have, equal; such a glowing skill you have to call out life, and paint the features of the soul so speakingly!—to conjure up, into the compass of so small a circle, such innumerable specimens of every humour, every passion!—all the representative displays of nature!”

“Instead of viewing you engrossed by a diurnal round of the same business, one would think you had been verifying the story of the wandering Jew, and gathering all the fruits of seventeen active ages, in all climates, and through all diversities of conversation. But you have peculiarly, a nameless strength, in locally impressive imagery, that goes beyond whatever was conceived by a poetic fancy! A certain happy force, of starting life from some quick transient glance, that opens its whole likeness at a flash, and stamps it with a not to be resisted permanency. Your moral hints are sudden, like short lightning; and they strike with the same force and subtilty!”

In 1753 he published his “History of Sir Charles Grandison,” in eight volumes; which possesses a very high degree of merit, though it is thought not quite equal to his *Clarissa*. Dr. Warton says, “Of all representations of madness, that of *Clementina*, in the History of Sir Charles Grandison, is the most deeply interesting. I know not whether even the madness of *Lear* is wrought up, and expressed by so many little strictures of nature and genuine passion. Shall I say it is pedantry to prefer and compare the madness of *Orestes* in Euripides to this of *Clementina*?”

The year after the publication of this work, Mr. Richardson became master of the Stationer’s company. In 1760 he purchased a moiety of the patent
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of law-printer, and carried on that department of business in partnership with Mrs. Catherine Lintot. His country retirement was first at North-end, near Hammer-smith, and afterwards at Parsons-green; and his house was generally filled with the company of his friends of both sexes; for he was extremely hospitable, and fond of the company of his friends. He died on the fourth of July, 1761, at the age of seventy-two, and was buried in St. Bride's-church, London.

He was twice married; and by his first wife, Martha Wilde, who was the daughter of Mr. Allington Wilde, printer, in Clerkenwell, he had five sons and a daughter, who all died young. His second wife, who survived him more than twelve years, was Elizabeth, sister of Mr. Leake, book-seller at Bath. By her he had a son and five daughters. The son died young; but four of the daughters survived him; viz. Mary, married in 1757, to Mr. Ditcher, an eminent surgeon at Bath; Martha, married in 1762 to Edward Bridgen, esq. fellow of the Royal and Antiquarian Societies, and treasurer of the Society of Antiquaries; Anne, who did not marry; and Sarah, who married Mr. Crowther, surgeon, of Boswell-court, London.

Mr. Duncombe, speaking of Mr. Richardson, says, "To this great "master of the heart," this Shakespeare of Romance, who, in the words of the Rambler, "taught the passions to move at the "command of virtue," the Graces may be said to have unveiled nature; and while our language lasts, or taste and sensibility remain, the madness of Clementina in particular will be as much admired and felt as that of Lear. And let it be remembered, that the virtues which Richardson drew he copied from his own heart, the benevolence which he inculcated he constantly practised in its fullest extent." It is also

also said of him, "that, besides his being a great genius, he was a truly good man in all respects; in his family, in commerce, in conversation, and in every instance of conduct. He was pious, virtuous, exemplary, benevolent, friendly, generous, and humane to an uncommon degree; glad of every opportunity of doing good to his fellow-creatures in distress, and relieving many without their knowledge. His chief delight was doing good. He was highly revered and beloved by his domesticks, because of his happy temper and discreet conduct. He had great tenderness towards his wife and children, and great condescension towards his servants."

Mr. Richardson's works have been translated into various foreign languages, and much admired by foreign writers of great celebrity. Rousseau, in his letter to D'Alembert, says, "There never has been written, in any language, a romance equal to, or approaching to, *Clarissa*." Mons. Diderot, in his "Essay on Dramatic Poetry," speaking of Richardson, says, "How strong, how sensible, how pathetic, are his descriptions! his personages, though silent, are alive before me; and, of those who speak, the actions are still more affecting than the words."

*** *Authorities.* New and General Biog. Dict. 8vo. edit. 1784. Nichols's Biographical and Literary Anecdotes of Mr. Bowyer. Works of Aaron Hill, vol. II.

THE LIFE OF
HENRY FIELDING.

[A.D. 1707, to 1754.]

THIS celebrated writer was the son of Edmund Fielding, who served in the wars under the duke of Marlborough, and arrived to the rank of lieutenant-general about the latter end of the reign of George I. or the beginning of George II. His mother was the daughter of judge Gould, the grandfather of the late Sir Henry Gould, one of the barons of the Exchequer: he was born at Sharphard-park, in Somersetshire, in 1707; and was the eldest of four sisters and a brother. Sarah Fielding, his third sister, is well known to the literary world by several elegant performances.

His mother dying, lieutenant general Fielding married a second time; and the issue of that marriage was six sons, George, James, Charles, John, William, and Basil. Of these Sir John Fielding, succeeded his half-brother, Henry, in the commission of the peace for the counties of Middlesex, Surrey, Essex, and the city and liberties of Westminster; and who, by the improvements he made in our defective system of police, acquired great reputation, and the honour of being considered as the chief magistrate in those extensive jurisdictions.

Henry

Henry Fielding received the first rudiments of his education at home, under the care of the reverend Mr. Oliver, of whom he has given a very humorous and striking portrait in Joseph Andrews, under the name of parson Trulliber.

From Mr. Oliver's care he was removed to Eton-school, where he became acquainted with the late lords Lyttelton and Holland, Sir Charles Hanbury Williams, Mr. Winnington, and lord Chatham. When he left this great seminary, he was said to be uncommonly versed in the Greek and Latin classics; for both which he ever retained a strong admiration.

From Eton he was sent to Leyden, and there he studied the civilians for about two years; but remittances failing, at the age of twenty, or thereabout, he returned from Leyden to London, where, though under age, he found himself his own master; from which source flowed all the inconveniences that attended him throughout the remainder of his life. The brilliancy of his wit, the vivacity of his humour, and his high relish of social enjoyment, soon brought him into request with men of taste and literature, and with the voluptuous of all ranks. His finances were not equal to the frequent draughts made upon him by the extravagance which naturally followed. He was allowed, indeed, two hundred pounds a year by his father; but, as he himself used to say, any body might pay it that would.

The fact was, General Fielding, having married again soon after the death of our author's mother, had so large an increase of family, and that too so quick, that he could not spare any considerable disbursements for the maintenance of his eldest son. Of this truth Henry Fielding was sensible; and he was therefore, in whatever difficulties he might be involved, never wanting in filial piety; which, his nearest

nearest relations agree, was a shining part of his character.

Disappointments, indeed, were observed to provoke him into occasional peevishness, and severity of animadversion; but his general temper was remarkably gay, and, for the most part, overflowing with wit, mirth, and good-humour.

Disagreeable impressions never continued long upon his mind; his imagination was fond of seizing every gay prospect; and, in his worst adversities, filled him with sanguine hopes of a better situation. To obtain this, he flattered himself that he should find resources in his wit and invention; and accordingly he commenced a writer for the stage in the year 1727, being then about twenty years of age.

His first dramatic piece soon after adventured into the world, and was called "Love in several Masques." It immediately succeeded the Provoked Husband, a play, which, for the continued space of twenty-eight nights, received as great and as just applauses as ever were bestowed on the English stage. Notwithstanding these obstacles, Fielding's play was favourably received.

His second play, "The Temple Beau," appeared the year after. From the year 1727 to the end of 1736, almost all his plays and farces were written, not above two or three having appeared since that time; so that he produced about eighteen theatrical performances, plays and farces included, before he was quite thirty years of age.

Though in the plan of his pieces he is not always regular, yet he is often happy in his diction and style; and, in every groupe that he has exhibited, there are to be seen particular delineations that will amply recompense the attention bestowed upon them.

them. The comedy of "The Miser," which he has mostly taken from Moliere, has maintained its ground upon the stage ever since it was first performed; and has the value of a copy from a great painter, by an eminent hand.

The comedy of "Pasquin," hinted at by lord Chesterfield in his speech, and some other piece, which being suppressed he did not think proper to preserve, even in manuscript, together with "The Historical Register," which is full of severe satire on the great men of the time in high office, undoubtedly occasioned the act of parliament. of which we have taken so much notice in lord Chesterfield's life, for subjecting all new plays to the inspection and licence of the lord chamberlain.

His farces were almost all of them very successful; and many of them are still acted every winter with approbation. They were generally the production of two or three mornings. "The Lottery," "The Intriguing Chambermaid," and "The Virgin Unmasked," besides the real entertainment they afford, had, on their first appearance, this additional merit, that they served to make discoveries of that true comic genius which was then dawning forth in that celebrated actress, Mrs. Clive.

So early as when he was at Leyden, Mr. Fielding made some efforts towards a comedy in the sketch of Don Quixote in England. When he left that place, and settled in London, a variety of characters attracted his notice, and of course served to strengthen his favourite inclination: the inconsistencies that flow from vanity, from affectation, from hypocrisy, from pretended friendship, and, in short, all the dissonant qualities which are often whimsically blended together by the follies of men, could not fail to strike a person who had so fine a sense of ridicule;

ridicule; and, accordingly, we find that he never seems so happy, as when he is developing a character made up of motley and repugnant properties.

To search out and describe objects of this kind seems to have been the favourite bent of his mind; and, from his happy description of the manners, he may justly be pronounced an admirable comic genius in the largest acceptation of the phrase, implying humorous and pleasant imitation of men and manners, whether in the way of fabulous narration, or of dramatic composition.

In the former species of writing lay the excellence of Mr. Fielding: in dramatic imitation he must be allowed to fall short of the great masters in that art. What the ingenious Mr. Hurd observes of Ben Jonson may be justly applied to Fielding:

“His taste for ridicule was strong, but indelicate, which made him not over-curious in the choice of his topicks. His style in picturing his characters, though masterly, was without that elegance of hand which is required to correct and allay the force of so bold a colouring. Thus the bias of his nature leading him to Plautus, rather than Terence, for his model; it is not to be wondered, that his wit is too frequently caustic, his raillery coarse, and his humour excessive.”

There is another circumstance respecting the drama, in which Fielding's judgement seems to have failed him: the strength of his genius certainly lay in fabulous narration; and he did not sufficiently consider, that some incidents of a story which, when related, may be worked up into much pleasantry and humour, are apt, when thrown into action, to excite sensations incompatible with humour and ridicule.

To these causes of his failure in the province of the drama, may be added that sovereign contempt
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he always entertained for the understandings of the generality of mankind. It was in vain to tell him, that a particular scene was dangerous, on account of its coarseness, or because it retarded the general business with feeble efforts of wit; he doubted the discernment of his auditors, and so thought himself secured by their stupidity, if not by his own humour and vivacity. A very remarkable instance of this disposition appeared when the comedy of "The Wedding Day" was put into rehearsal.

An actor, who was principally concerned in the piece, and, though young, was then, by the advantage of uncommon talents, an early favourite of the publick, told Mr. Fielding, he was apprehensive, that the audience would make free with him in a particular passage; adding, that a repulse might so flurry his spirits, as to disconcert him for the rest of the night, and therefore begged that it might be omitted. "No, d—mn 'em," replied the bard, "if the scene is not a good one, let them find that out."

Accordingly, the play was brought on without alteration; and, just as had been foreseen, the disapprobation of the house was provoked at the passage before objected to; and the performer, alarmed and uneasy at the hisses he had met with, retired into the Green-room, where the author was solacing himself with a bottle of Champaign. He had by this time drank pretty plentifully, and cocking his eye at the actor, while streams of tobacco trickled down from the corner of his mouth, "What's the matter, Garrick," says he, "what are they hissing now?" "Why, the scene that I begged you to retrench; I knew it would not do; and they have so frightened me, that I shall not be able to collect myself again the whole night." "Oh! d—mn 'em," replies the author, "they have found it out, have they?"

If we add to the foregoing remarks an observation of his own ; “ that he left off writing for the stage, when he ought to have begun ;” and, together with this, consider his extreme hurry and dispatch ; we shall be able fully to account for his not bearing a more distinguished place in the rank of dramatic writers.

It is apparent, that, in the frame and constitution of his genius, there was no defect, but some faculty or other was suffered to lie dormant, and the rest, of course, were exerted with less efficacy : at one time we see his wit superseding all his other talents ; at another, his invention runs riot, and multiplies incidents and characters in a manner repugnant to all the received laws of the drama. Generally his judgement was very little consulted ; and, indeed, how could it ? When he had contracted to bring on a play, or a farce, he would go home rather late from a tavern, and the next morning deliver a scene to the players, written upon the papers which wrapped up the tobacco in which he so much delighted.

Though it was the lot of Henry Fielding to write always with a view to profit, he derived but small aids towards his subsistence from the treasurer of the play-house. One of his farces he has printed as it was damned at the theatre-royal in Drury-lane ; and, that he might be more generous to his enemies than they were willing to be to him, he informs them, in the general preface to his Miscellanies, that, for the *Wedding-Day*, though acted six nights, his profits from the house did not exceed fifty pounds.

A fate not much better attended him in his earlier productions : but the severity of the publick, and the malice of his enemies, met with a noble

alleviation from the patronage of the late duke of Richmond, John duke of Argyle, the late duke of Roxborough, and many persons of distinguished rank and character ; among whom may be numbered the late lord Lyttelton, whose friendship to our author softened the rigour of his misfortunes while he lived, and exerted itself towards his memory when he was no more, by taking pains to clear up imputations of a particular kind, which had been thrown out against his character.

Mr. Fielding had not been long a writer for the stage, when he married Miss Craddock, a beauty from Salisbury. About that time his mother dying, a moderate estate at Stower, in Dorsetshire, devolved to him. To that place he retired with his wife, on whom he doated, with a resolution to bid adieu to all the follies and intemperances of a town life. But, unfortunately, a kind of family-pride here gained an ascendant over him ; and he began immediately to vie in splendor with the neighbouring country gentlemen. With an estate not much above two hundred pounds a year, and his wife's fortune, which did not exceed fifteen hundred pounds, he encumbered himself with a large retinue of servants, all clad with costly yellow liveries. For their master's honour, these people could not descend so low as to be careful in their apparel, but in a month or two were unfit to be seen ; the squire's dignity required that they should be new equipped ; and his chief pleasure consisting in society and convivial mirth, hospitality threw open his doors, and, in less than three years entertainments, hounds, and horses, entirely devoured a little patrimony, which, had it been managed with economy, might have secured to him a state of independence for the rest of his life. Sensible of the

disagreeable situation he had now reduced himself to, he immediately determined to exert his best endeavours to recover what he had wantonly thrown away, a decent competence; and, being then about thirty years of age, he betook himself to the study of the law. The friendships he met with from some, who have since risen to be the first ornaments of the law, will ever do honour to his memory. His application, while he was a student in the Temple, was remarkably intense: he has been frequently known, by his intimates, to retire late at night from a tavern to his chambers, and there read, and make abstracts from the most abstruse authors, for several hours before he went to bed. After the customary time of probation at the Temple, he was called to the bar. He attended with assiduity, both in term-time and on the western circuit, as long as his health permitted; but the gout soon rendered it impossible for him to be as constant at the bar, as the laboriousness of his profession required: he could only now follow the law by starts, at such intervals as were free from indisposition; which could not but be a dispiriting circumstance, as he saw himself at once disabled from ever rising to the eminence he aspired to. However, under the severities of pain and want, he still pursued his researches with an eagerness of curiosity peculiar to him: and though it is wittily remarked by Wycherly, that Apollo and Lyttelton seldom meet in the same brain, yet Mr. Fielding is allowed to have acquired a respectable share of jurisprudence, and in some particular branches he is said to have risen to a great degree of eminence, more especially in crown-law, as may be judged from his leaving two volumes in folio on that subject. This work remains still
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unpublished; and it is deemed perfect in some parts. It will serve to give us an idea of the great force and vigour of his mind, if we consider him pursuing so arduous a study under the exigencies of family distress, with a wife and children, whom he tenderly loved, looking up to him for subsistence, with a body lacerated by the acutest pains, and with a mind distracted with a thousand avocations, and obliged, for immediate supply, to produce, almost extempore, a play, a farce, a pamphlet, or a newspaper.

A large number of fugitive political tracts, which had their value when the incidents were actually passing on the great scene of business, came from his pen: the periodical paper, called "The Champion," owed its chief support to his abilities; and though his essays in that collection cannot now be ascertained, yet the reputation arising to him, at the time of publication, was not inconsiderable.

In the progress of Henry Fielding's talents, there seem to have been three remarkable periods; one, when his genius broke forth at once, with an effulgence superior to all the rays of light it had before emitted, like the sun in his morning glory; the second, when it was displayed with collected force, and a fullness of perfection, like the sun in meridian majesty; and the third, when the same genius, grown more cool and temperate, still continued to cheer and enliven, but shewed at the same time that it was tending to its decline, like the sun, abating from his ardour, but still gilding the western hemisphere.

To these three epochs of our author's genius, there is an exact analogy, in his *Joseph Andrews*, *Tom Jones*, and *Amelia*. It will not be improper

here to mention, that the reverend Mr. Young, a learned and much esteemed friend of Mr. Fielding's, sat for parson Adams. Mr. Young was remarkable for his intimate acquaintance with the Greek authors, and had as passionate a veneration for *Æschylus* as parson Adams; the overflowings of his benevolence were as strong, and his fits of reverie were as frequent, and occurred too upon the most interesting occasions. Of this last observation a singular instance is given, by a gentleman who served, during the last war in Flanders, in the very same regiment to which Mr. Young was chaplain: on a fine summer's evening, he thought proper to indulge himself in his love of a solitary walk; and accordingly he sallied forth from his tent: the beauties of the hemisphere, and the landscape round him, pressed warmly on his imagination; his heart overflowed with benevolence to all God's creatures, and gratitude to the Supreme Dispenser of that emanation of glory which covered the face of things. It is very possible that a passage in his dearly beloved *Æschylus* occurred to his memory on this occasion, and seduced his thoughts into a profound meditation. Whatever was the object of his reflections, certain it is, that something did powerfully seize his imagination, so as to preclude all attention to things that lay immediately before him; and, in that deep fit of absence, Mr. Young proceeded on his journey till he arrived very quietly and calmly in the enemy's camp, where he was, with difficulty, brought to a recollection of himself, by the repetition of "*Qui va là,*" from the soldiers upon duty. The officer who commanded, finding that he had strayed thither in the undesigning simplicity of his heart, and seeing an innate goodness in his prisoner, which commanded

his respect, very politely gave him leave to pursue his contemplations home again.

Soon after the publication of Joseph Andrews, Fielding's last comedy, the *Wedding-Day*, was exhibited on the stage: and, as we have already observed, it was attended with an indifferent share of success. The law, from this time, had its hot and cold fits with him. The repeated shocks of illness disabled him from being as assiduous an attendant at the bar, as his own inclination, and patience of the most laborious application, would otherwise have made him. Besides the demands for expence, which his valetudinarian habit of body constantly made upon him, he had likewise a family to maintain; from business he derived little or no supplies; and his prospects, therefore, grew every day more gloomy and melancholy. To these discouraging circumstances, if we add the infirmity of his wife, whom he loved tenderly, and the agonies he felt on her account, the measure of his afflictions will be well nigh full. To see her daily languishing, and wearing away before his eyes, was too much for a man of his strong sensations; the fortitude of mind, with which he met all the other calamities of life, deserted him on this most trying occasion; and her death, which happened about this time, brought on such a vehemence of grief, that his friends began to think him in danger of losing his reason.

When the first emotions of his sorrow were abated, he began again to struggle with his fortune. He engaged in two periodical papers successively. The first of these was called, "*The True Patriot*," which was set on foot during the late rebellion, and was conducive to the excitement of loyalty, and a love for the constitution in the breast of his coun-

trymen. The Jacobite Journal was calculated to discredit the shattered remains of an unsuccessful party; and, by a well-applied raillery and ridicule, to bring the sentiments of the disaffected into contempt.

By this time Fielding had attained the age of forty-three; and, being incessantly pursued by reiterated attacks of the gout, he was wholly rendered incapable of pursuing the business of a barrister any longer. He was obliged therefore to accept the office of an acting magistrate in the commission of the peace for Middlesex, with a yearly pension from government.

That he was attentive to the duties of this public station is evident, from the many tracts he published relating to several of the penal laws, and to the vices and mal-practices which those laws were intended to restrain; particularly "A Charge to the Grand-jury, delivered at Westminster, on the 29th of June 1749;" the "Enquiry into the Causes of the Increase of Robberies;" and "A Proposal for the Maintenance of the Poor."

Amidst these severe exercises of his understanding, and all the laborious duties of his office, his invention could not lie still; but he found leisure to amuse himself, and afterwards the world, with "The History of Tom Jones." And now we are arrived at the second grand epoch of Mr. Fielding's genius, when all his faculties were in perfect union, and conspired to produce a complete work, eminent in all the great essentials of composition; in fable, character, sentiment, and elocution; and, as these could not be all united in so high an assemblage without a rich invention, a fine imagination, an enlightened judgment, and a lively wit, we may fairly here decide his character, and pronounce him the English Cervantes.

It

It may be added, that, in many parts of *Tom Jones*, we find he possessed the softer graces of character-painting, and of description; many situations and sentiments are touched with a delicate hand, and throughout the work he seems to feel as much delight in describing the amiable part of human nature, as in his early days he had in exaggerating the strong and harsh features of turpitude and deformity.

Thus have we traced our author in his progress to the time when the vigour of his mind was in its full growth of perfection; from this period it sunk, but by slow degrees, into a decline. "*Amelia*," which succeeded *Tom Jones*, in about four years, has indeed the marks of genius, but of a genius beginning to fall into decay. *Amelia* is the *Odyssey*, the moral, and pathetic work of Henry Fielding.

While he was planning and executing this piece, it should be remembered, that he was distracted by that multiplicity of avocations which surround a public magistrate; and his constitution, now greatly impaired and enfeebled, was labouring under the attacks of the gout, which were of course severer than ever. However, the activity of his mind was not to be subdued: one literary pursuit was no sooner over than fresh game arose. A periodical paper, under the title of "*The Covent Garden Journal*," by Sir Alexander Drawcanfir, knight, and censor-general of Great-Britain," was immediately set on foot. It was published twice in every week, viz. on Tuesday and Saturday, and conducted so much to the entertainment of the publick, that it was felt with a general regret, that the author's health did not enable him to persist in the undertaking any longer.

Soon after this work was dropped, by the advice of physicians, Mr. Fielding set out for Lisbon. The last gleams of his wit and humour sparkled in

the account he left behind him of his voyage to that place. In this his last sketch, he puts us in mind of a person, under sentence of death, jesting on the scaffold; for his strength was now quite exhausted; and, in about two months after his arrival at Lisbon, he yielded his last breath, in the year 1754, and in the forty-eighth year of his age.

Thus was closed a course of disappointment, distress, vexation, infirmity, and study; for with each of these his life was variously chequered, and, perhaps, in stronger proportions than has been the lot of many.

We have seen how Mr. Fielding very soon squandered away his small patrimony, which, with œconomy, might have procured him independence; we have seen how far he ruined, into the bargain, a constitution which, in its original texture, seemed formed to last much longer. When indigence and illness were once let in upon him, he no longer remained master of his own actions; and that delicacy of conduct, which alone constitutes and preserves a character, was obliged to give way.

When he was not under the immediate urgency of want, they who were intimate with him are ready to aver, that he had a mind greatly superior to any thing mean or little; when his finances were exhausted, he was not the most elegant in his choice of the means to redress himself; and he would instantly exhibit a farce, or a puppet-show, in the Haymarket-theatre; which was wholly inconsistent with the profession he had embarked in. But his intimates can witness how much his pride suffered when he was forced into measures of this kind; no man having a juster sense of propriety, or more honourable ideas of the profession of an author and a scholar.

Henry

Henry Fielding was in stature rather rising above six feet ; his frame of body large, and remarkably robust, till the gout had broken the vigour of his constitution.

An elegant and correct edition of his works was published by the ingenious and learned Arthur Murphy, Esq; now an eminent counsellor ; but more generally known as an excellent dramatic author. To Mr. Murphy's Essay on the Life and Genius of Fielding, prefixed to his works, we stand indebted for the principal incidents in these memoirs.

THE LIFE OF
DR. NATHANIEL LARDNER.

[A. D. 1684, to 1768.]

THIS very learned Divine was born at Hawkerst, in the county of Kent, on the 6th of June, 1684. He was son to the Rev. Mr. Richard Lardner, who was a minister of respectable character among the Protestant Dissenters, and for many years pastor of a congregation at Deal. It is not known where he received his grammatical education; though it is supposed, from his father's residence at Deal, that it might be at that place. Wherever it was, there can be no doubt, from the literature which he afterwards displayed, of his having made an early progress in the knowledge of the learned languages. From the grammar-school he was removed to a dissenting academy in London, under the care of the Reverend Dr. Joshua Oldfield. Here, however, he must have continued but a very little time; for, in the latter end of 1699, being then only in the sixteenth year of his age, he was sent to prosecute his studies at Utrecht, under the professors D'Uries, Grævius, and Burman, names of no small celebrity in the literary world. Under such tutors, Mr. Lardner made a suitable improvement

ment in various branches of learning; and he brought back with him a testimonial, from professor Burman, to that purpose.

It was not uncommon, at that period, for the young men who were intended for the dissenting ministry in England, to study abroad, and particularly in the universities of Holland. Several persons, who afterwards became of no small consideration among the dissenters, and who distinguished themselves by their valuable writings, were educated in this manner. Mr. Martin Tomkins went over with Mr. Lardner to Utrecht, and they found there Mr. Daniel Neal.

After spending somewhat more than three years at Utrecht, Mr. Lardner removed to Leyden, where he studied about six months. In 1703, he returned to England, in company with Mr Tomkins and Mr. Neal; and, from that time to the year 1709, we have no memorials concerning him. This space was probably spent by him at his father's house, who quitted Deal in 1703 or 1704, and came to reside in or near London; and we may be certain that young Mr. Lardner employed himself in a close and diligent preparation for the sacred profession which he had in view. He was not one of those who are in haste to display their talents in the pulpit; for it was not till the second of August, 1709, when he was about twenty-five years of age, that he preached his first sermon. This was at Stoke-Newington, for his friend Mr. Martin Tomkins, who had become the Minister of a congregation at that place.

In 1713, Mr. Lardner was invited to reside in the house of lady Treby, the widow of Sir George Treby, knt. who had been appointed Lord Chief Justice of the Court of Common Pleas in 1692, and had sustained that high office and dignity, with

great integrity and ability, till his decease, in 1702. The proposal made to our author was, that he should be domestic chaplain to her ladyship, and tutor to her youngest son, Brindley Treby. To this proposal he acceded; and it need not be said how well qualified he was, by his knowledge, judgment, and learning, for superintending a young gentleman's education. After having conducted Mr. Treby's studies three years, he accompanied him in an excursion into France, the Austrian Netherlands, and the United Provinces, which employed four months. From a journal which Mr. Lardner kept of this tour, it was evident, that he did not lose the opportunity which it afforded him of making exact and judicious observations on the manners and customs of the inhabitants whom he saw and visited, and on the edifices and curiosities of the countries through which he passed. How long he sustained the specific character of Tutor to young Mr. Treby, does not appear; but he continued in Lady Treby's family till her death, which happened in the beginning of the year 1721. By this event, he was removed from a situation which seems to have been an agreeable one, and was thrown into circumstances of some perplexity and suspense. His own remarks will shew the state of his mind at that time. "I am yet at a loss," says he, "how to dispose of myself. I can say I am desirous of being useful in the world. Without this, no external advantages relating to myself will make me happy: and yet I have no prospect of being serviceable in the work of the ministry, having preached many years without being favoured with the approbation and choice of any one congregation." Dr. Kippis remarks, that "it reflects no honour upon the Dissenters, that a man of such
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merit should so long have been neglected. But it must be observed, that in elections which are dependent upon the whole body of a congregation, a regard will be paid, not only to internal abilities, but to external qualifications. It is not probable that Mr. Lardner, even in his best days, was possessed of a good elocution; and his simple mode of composition was not calculated to strike the multitude; nor had rational preaching then made a very extensive progress among the Dissenters."

Two years after the death of Lady Treby, Mr. Lardner met with another calamity, which greatly affected him. This was the decease of his former pupil, Brindley Treby, Esq. a gentleman for whom our author had the highest affection and esteem. Indeed, he felt so deeply the loss of his friend, that he imputed to it, in part, the increase of a deafness which had been coming upon him for some time before. In the beginning of the year 1724, he writes as follows: "Mr. Cornish preached; but I was not able to hear any thing he said, nor so much as the sound of his voice. I am, indeed, at present so deaf, that when I sit in the pulpit, and the congregation is singing, I can hardly tell whether they are singing or not."

Previously to this account of himself, and at least as early as 1723, Mr. Lardner was engaged, in conjunction with a number of ministers, in carrying on a course of lectures, on a Tuesday evening, at the Old Jewry."

In 1727, Mr. Lardner published, in two volumes, 8vo. the first part of "The Credibility of the Gospel History; or, the Facts occasionally mentioned in the New Testament, confirmed by Passages of ancient Authors, who were contemporary with
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our Saviour, or his Apostles, or lived near their time." An Appendix was subjoined concerning the time of Herod's death.

Dr. Kippis observes, that "it is scarcely necessary to say how well this work was received by the learned world. Not only was it highly approved by the Protestant Dissenters, with whom the author was more immediately connected, but by the clergy in general of the established church; and its reputation gradually extended into foreign countries. It is, indeed, an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work (and to him that does not peruse it, it will be to his own loss,) will find it replete with admirable instruction, sound learning, and just and candid criticism. It was not long before a second edition was called for, and a third was published in 1741."

In the beginning of February, 1728, the course of Mr. Lardner's studies was interrupted, and his life threatened, by the attack of a violent fever, which proved of long continuance. For some time his recovery was despaired of by his relations and friends; but he was relieved, and, at length, happily restored to health, by the divine blessing, on the prescriptions of Dr. (afterwards Sir Edward) Hulse, who was called in to consult with the other physicians. Mr. Lardner's own remark upon this occasion was as follows: "I think God put it into my mind to send for Dr. Hulse, for from that time forwards I mended." His pious sentiments after his recovery are thus expressed: "I thankfully acknowledge the great goodness of God, who raised me up again, and desire that this great mercy may be had in perpetual remembrance by me. May I serve him the remainder of my time in this world with

with inviolable integrity, unshaken in my steadfastness by all the snares of a vain and uncertain world."

With all Mr. Lardner's merit, he was forty-five years of age before he obtained a settlement among the Dissenters. On the 24th of August, 1729, he happened to preach for the Rev. Dr. William Harris at Crouched Fryers; and the consequence of it was, that he was unexpectedly invited by the congregation to be assistant to their minister. After mature deliberation he accepted the offer, which, as he declared in his letter of acceptance, was peculiarly agreeable to him, because it allotted him a part of service, in the work of the Gospel, with their honoured pastor, for whom he had entertained, from his early youth, a high regard and esteem. On the 14th of September, he entered upon his new charge; and the subject of his first sermon was taken from 2 Cor. v. 20.

In 1713, Mr. Lardner published the first volume of the second part of his "Credibility of the Gospel History; or, the Principal Facts of the New Testament confirmed by Passages from ancient Authors, who were contemporary with our Saviour, or his Apostles, or lived near their time." It was Mr. Lardner's original intention not to publish a part of the evidence for the principal facts of the New Testament until the whole work was completed. But he was diverted from this purpose by the importunities of his friends. He could have wished, however, to have exhibited at once the whole evidence of the two first centuries of Christianity; but he thought it expedient to break off sooner, that he might not render the volume of an inconvenient size. Our author took this opportunity of expressing his gratitude for the favourable reception which had been given to the former part
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of his work. Besides its being universally well received at home, it was so much approved abroad, that it was translated by two learned foreigners; by Mr. Cornelius Westerbaen, of Utrecht, into Low Dutch; and by Mr. J. Christopher Wolff, of Hamburg, into Latin. "I cannot but esteem it," says Mr. Lardner, "as an uncommon happiness, that my thoughts have been so justly represented by persons well known in the republick of letters for compositions of their own."

The testimonies produced and considered, in the first volume of the second part of the "Credibility," was those of St. Barnabas, St. Clement, Hermas, St. Ignatius, St. Polycarp, Papias, Justin Martyr, Dionysius of Corinth, Tatian, Hegeſippus, Melito, St. Irenæus, and Athenagoras. Our author has also treated on a fragment called St. Clement's Second Epistle, the relation of St. Polycarp's Martyrdom, the Evangelists in the reign of Trajan, the Epistle to Diognetus, and the Epistle of the Churches of Vienne and Lyons. In the introduction, he hath given an admirable summary of the history of the New Testament.

In 1735, he published the second volume of the second part of the "Credibility of the Gospel History." The subjects of this volume were, Miltiades, Theophilus of Antioch, Pantæus, St. Clement of Alexandria, Polycrates, Heraclitus, and several other writers near the end of the second century; Hermias, Serapion, Tertullian, a number of authors who required only to be shortly mentioned, and certain supposititious writings of the second century, such as, the Acts of Paul and Thecla, the Sibylline Oracles, the Testaments of the Twelve Patriarchs, the Recognitions, the Clementine Homilies, and the Clementine Epitome. Among these different articles, those which relate
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to St. Clement of Alexandria and Tertullian are peculiarly important, and the remarks on the apocryphal works are very curious and useful. The farther Mr. Lardner proceeded in his design, the more did he advance in esteem and reputation among learned men of all denominations. Even the adversaries to religion could not withhold their testimony to his merit. The noted Dr. Morgan (afterwards the writer of the "Moral Philosopher," in which revelation was attacked with the greatest virulence, and which hath received many noble and satisfactory answers), in a letter to our author, containing some objections to the first chapter of St. Luke's gospel, compliments him highly on his integrity, impartiality, and candour.

In November, 1736, Mr. Lardner was attacked by another severe and dangerous fever. The effects of it were such, that he did not recover his health, so far as to be able to preach, till late in the spring of 1737. In that year, he published his "Counsels of Prudence for the Use of young People; a Discourse on the Wisdom of the Serpent and the Innocence of the Dove: in which are recommended General Rules of Prudence; with particular Directions relating to Business, Conversation, Friendship, and Usefulness." Dr. Kippis remarks, that "this discourse was generally and justly admired. Indeed, it contains most excellent advice to young persons; advice resulting from the union of wisdom, integrity, and knowledge of the world; and which, if followed, would be the best foundation of happiness, both here and hereafter." Dr. Secker, then bishop of Oxford, afterwards archbishop of Canterbury, was highly pleased with the "Counsels of Prudence." In a letter to our author, he expressed himself in the following terms: "I am also in your debt for those excellent, "Counsels of Prudence," which

which you published some time ago, and would recommend it to you, to relieve yourself now and then from your great work, and oblige the world with some of these little pieces. One would hope they might do a great deal of good in it; and, I am sure, there is great need of doing every thing that can be done to promote seriousness and mildness among men."

In 1738, Mr. Lardner published the third volume of the second part of the "Credibility," and the fourth in the year 1740. The same year his father died, with whose death he was greatly affected, though his father was in his 87th year at the time of his death. In 1743, he published the fifth volume of the second part of his "Credibility." This volume comprehended St. Cornelius and St. Lucius, bishops of Rome, Novatus, Dionysius, bishop of Rome, Commodian, Malchion, Anatolius, and three others, bishops of Laodicea; Theognostus; Theonas, bishop of Alexandria; Pierius, presbyter of the church of the same city; two Doritheuses; Victorinus, bishop of Pettaw; Methodius, bishop of Olympus in Lycia; Lucian, presbyter of Antioch; Hefychius, bishop in Ægypt; Pamphilus, presbyter of Casaria; Phileas, bishop of Thmuis, in Ægypt; Philoromus, receiver-general at Alexandria; Peter, bishop of Alexandria, and the Miletians. In an advertisement prefixed to the volume, our author expresses his apprehensions, that some persons might be ready to charge him with prolixity in the conduct of his undertaking. But he hath offered such reasons for the method he has pursued, as will satisfy every reflecting mind. Among other things, he observes, that the particular design of his work was to enable persons of ordinary capacities, who had not an opportunity of reading many authors, to judge for themselves

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concerning the external evidence of the facts related in the New Testament. "I write," says he, "chiefly for gentlemen, and such others as are not possessed of large libraries; and therefore I produce passages of ancient authors at length, and oftentimes transcribe also the original words at the bottom of the page, that this evidence may at once appear in a clear and satisfactory light."

In the same year, the world was indebted to Mr. Lardner for another valuable performance, the title of which was, "The Circumstances of the Jewish People an Argument for the Truth of the Christian Religion." It consists of three discourses on Romans xi. 11; in which the grand points insisted upon by our author, and maintained with great perspicuity and success, are, that the present state of the Jews was foretold by our Lord; that it is agreeable to many prophecies in the Old Testament; that it affords reason to believe that the Messiah is already come; that it furnishes an argument for the divine authority of the gospel; and that it exhibits an attestation to divers things upon which some evidences of Christianity depend."

In 1745, he published the sixth volume of the second part of his "Credibility;" and the same year he received a diploma from the Marischal college of Aberdeen, conferring upon him the degree of doctor in divinity. In 1748, he published the seventh volume of the second part of his "Credibility," and the eighth volume two years after. In 1750, he published a volume of valuable sermons, the subjects of which are entirely of a practical nature. The following year he resigned the office of morning preacher at Crouched Friars. His reasons for this determination were, the increase of his deafness, the smallness of his auditory, and his
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desire of finding time for the completion of his long work. His "Credibility" was not completed till the year 1755, when the twelfth and last volume appeared. The ninth, tenth, and eleventh volumes, were published some time before. As the latter volumes did not sell so readily as the former during Dr. Lardner's own life, he was considerably out of pocket by this great and important work, in which he had employed so many laborious years. He afterwards published a very valuable supplement in three volumes, 8vo. and "A large Collection of antient Jewish, and Heathen Testimonies, to the Truth of the Christian Religion," in three volumes, 4to. He also occasionally published some smaller pieces, particularly one in 1759, without his name, under the following title: "A Letter written in the Year 1730, concerning the Question, whether the Logos supplied the place of a Human Soul in the Person of Jesus Christ?"

Dr. Kippis remarks, that "Providence spared the life of Dr. Lardner to a long term; and, his hearing excepted, he retained to the last the use of his faculties in a remarkably perfect degree. At length, in the summer of 1768, he was seized with a decline, which carried him off in a few weeks, at Hawkherst, the place of his nativity, and where he had a small parental estate. He had been removed thither, in the hope that he might recruit his strength by a change of air, and relaxation from study. The day of his decease was the 24th of July, in the eighty-fifth year of his age. His remains were conveyed to town, and deposited in Tindall's burying ground, commonly called Bunhill Fields. At his particular request, no sermon was preached on occasion of his death. Thus did his modesty and humility accompany him to the last moment of his earthly existence. Some time after his decease, a
stone

stone was erected to his memory with an English inscription."

It is also observed by the same learned biographer, that there have been few names more truly entitled to be remembered with veneration and applause than that of Dr. Lardner. The sincerity of his piety was manifested on a variety of occasions. "Indeed," says Dr. Kippis, "a regard to God appears to have been ever the governing principle of his actions. His piety too was of the most rational kind, being founded on just and enlarged views concerning the nature of religion."—"Correspondent to our author's piety was his love of truth, as is manifest from the whole of his works. No one seems ever to have preserved a greater impartiality in his enquiries, or to have been more free from an undue bias. He followed truth wherever it led him; and for the attainment of truth he was admirably qualified, both by the turn of his disposition and his understanding. With a mind so calm and unprejudiced, with a judgment so clear and distinct, he could scarcely fail of forming right apprehensions concerning most of the subjects which the course of his studies enabled him to investigate.

"The candour and moderation with which Dr. Lardner maintained his own sentiments constituted a prominent feature in his character. Those he differed from in opinion, he always treated with gentleness and respect; and in the controversies he carries on with them, there is no severity of censure, no harshness of language. This circumstance is the more worthy to be mentioned and applauded, as it is so different from what we often meet with in the present day. Many of our writers seem to be reverting to that abuse of each other, which was common among scholars some time after the revival of literature. They are not
satisfied

satisfied without casting illiberal reflections on the persons of the men whose tenets they oppose, and arraigning the motives of their conduct. What renders this disposition the more ridiculous is, that it is frequently exerted on the most trivial occasions. Apprehended mistakes in philology, or diversities of judgment in matters of mere taste, are treated with as great a bitterness as if they were crimes of the deepest dye. How much more beautiful, and more worthy of imitation, was the manner of conducting disputable questions which was pursued by Dr. Lardner! Such a method will be found, in the end, more favourable to the diffusion of truth, and more conducive to a lasting reputation. Circumstances, indeed, may arise, in which a sharpness of chastisement may appear to be justifiable. Uncommon insolence and uncommon bigotry may deserve to be strongly exposed: and yet, even here, a manly neglect and contempt of unmerited censure may be the most honourable and the most useful mode of behaviour.

“ Benevolence, as well as piety, entered deeply into Dr. Lardner’s character. Though his retired life prevented him from taking a very active part in public designs, he was ready to promote every good work. To persons in distress he was ever willing to contribute, to the highest degree which his fortune would admit. On some occasions, he exerted himself with great vigour and success. When a gentleman came to London, in 1756, to solicit contributions towards building a church for the Protestants of Thorn, in Poland, our author was particularly serviceable to him, both by his advice and recommendation. He, in a great measure, took upon himself the management of the affair; on which account he afterwards received the thanks of the president and fellows of the college of Thorn,

Thorn, in an elegant Latin letter. Near the time of his decease, he was engaged in assisting and recommending the Rev. Mr. Finman, minister of the reformed congregation at Rutzow, in the dutchy of Mecklenberg-Schwerin, who had come over to England for a like purpose. Upon this occasion, a letter was written to Dr. Lardner, by Dr. Secker, archbishop of Canterbury, which was the conclusion of a very long correspondence between two eminent persons, who were now each of them on the verge of dissolution. "In his private deportment," proceeds Dr. Kippis, "Dr. Lardner was very amiable. His manners were polite, gentle, and obliging; and he was attentive, in every respect, to the laws of decorum."

"On the learning of Dr. Lardner, it is not necessary to enlarge, since his character in this respect is known to all the world. With regard to that species of literature which was cultivated by him, he was accurate and profound in the greatest degree. Some branches of knowledge there were to which he did not apply his attention; for who is adequate to every object? But as a divine, and especially with relation to his acquaintance with the New Testament, and with Christian antiquity, perhaps he never had his equal."

A new edition of Dr. Lardner's Works was published in 1788, in eleven volumes, 8vo. which was revised by the Rev. Mr. Baxter Cole, and to which was prefixed a valuable life of the author by Dr. Kippis, to which we have been indebted for the materials of our account of him. The merit of Dr. Lardner's writings have occasioned them to be translated into Latin, and into several modern languages.

Bishop Watson, in his Catalogue of books of Divinity, having mentioned Dr. Lardner's Letter on
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the Logos, immediately subjoins some judicious reflections, which we shall here insert: "Newton and Locke," says his lordship, "were esteemed Socinians, Lardner was an avowed one; Clarke and Whiston were declared Arians; Bull and Waterland were professed Athanasians. Who will take upon him to say, that these men were not equal to each other in probity and scriptural knowledge! and, if that be admitted, surely we ought to learn no other lesson, from the diversity of their opinions, except that of perfect moderation and good-will towards all those who happen to differ from ourselves. We ought to entertain no other wish, but that every man may be allowed, without loss of fame or fortune, *et sentire quæ velit, et quæ sentiat dicere*. This absolute freedom of enquiry, it is apprehended is the best way of investigating the sense of Scripture, the most probable mean of producing an uniformity of opinion, and of rendering the Gospel dispensation as intelligible to us in the eighteenth century, as, we presume, it was to Christians in the first."

THE LIFE OF WILLIAM HOGARTH.

[A. D. 1698, to 1764.]

THIS celebrated Artist was born in London, in the parish of St. Bartholomew, in the year 1698. His father had been a country school-master, and afterwards became a corrector of the press in London. Young Hogarth was put apprentice to Ellis Gamble, a silver-smith, in Cranbourn-street, Leicester fields. It is said, that it is not unusual in this profession to bind apprentices to the single branch of engraving arms and cyphers on every species of metal; and in that particular department of the business young Hogarth was employed. “But before his time was expired,” says Mr. Horace Walpole, “he felt the impulse of genius, and felt it directed him to painting.”

During his apprenticeship, he set out one Sunday, with two or three companions, on an excursion to Highgate. The weather being hot, they went into a public-house, where they had not been long, before a quarrel arose between some persons in the same room. One of the disputants struck the other on the head with a quart pot, and cut him very much. The blood running down the man's face, together with the agony of the wound, which had distorted his features into a most hideous grin,

presented Hogarth, who shewed himself thus early apprised of the mode Nature had intended he should pursue, with too laughable a subject to be overlooked. He drew out his pencil, and produced on the spot one of the most ludicrous figures that ever was seen. What rendered this piece the more valuable was, that it exhibited an exact likeness of the man, with the portrait of his antagonist, and the figures in caricature of the principal persons gathered round him.

“His apprenticeship was no sooner expired,” says Mr. Walpole, “than he entered into the academy in St. Martin’s Lane, and studied drawing from the life, in which he never attained to great excellence. It was character, the passions, the soul, that his genius was given him to copy. In colouring he proved no greater a master: his force lay in expression, not in tints and *chiaro scuro*”.

Mr. Nichols remarks, that Hogarth’s principal employment at first “seems to have been the engraving of arms and shop-bills. The next step was to design and furnish plates for booksellers; and here we are fortunately supplied with dates. Thirteen folio prints, with his name to each, appeared in “Aubry de la Motraye’s Travels,” in 1723; seven smaller prints for “Apuleius’ Golden Ass,” in 1724; fifteen head-pieces to “Beaver’s Military Punishments of the Ancients,” and five frontispieces for the translation of Cassandra, in five volumes, 12°. 1725; seventeen cuts for a duodecimo edition of Hudibras (with Butler’s head), in 1726; two for “Perseus and Andromeda,” in 1730; two for Milton (the date uncertain); and a variety of others between 1726 and 1733.

“No symptom of genius,” says Mr. Walpole, “dawned in those plates. His Hudibras was the first of his works that marked him as a man above the
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is common; yet what made him then noticed, now surprises us to find so little humour in an undertaking so congenial to his talents."

"On the success, however, of those plates," Mr. Walpole says, "he commenced painter, a painter of portraits; the most ill-suited employment imaginable to a man whose turn certainly was not flattery, nor his talent adapted to look on vanity without a sneer. Yet his facility in catching a likeness, and the method he chose of painting families and conversations in small, then a novelty, drew him prodigious business for some time. It did not last, either from his applying to the real bent of his disposition, or from his customers apprehending that a satirist was too formidable a confessor for the devotees of self-love." There are still many family-pictures by Mr. Hogarth existing, in the style of serious conversation-pieces. He was not however lucky in all his resemblances, and has sometimes failed where many other artists have succeeded.

It was Mr. Hogarth's custom to sketch out on the spot any remarkable face which particularly struck him, and of which he wished to preserve the remembrance. "A gentleman still living informs me," says Mr. Nichols, "that being once with our painter at the Bedford Coffee-house, he observed him to draw something with a pencil on his nail. Enquiring what had been his employment, he was shewn the countenance (a whimsical one) of a person who was then at a small distance."

It happened in the early part of Hogarth's life, that a nobleman, who was uncommonly ugly and deformed, came to sit to him for his picture. It was executed with a skill that did honour to the artist's abilities: but the likeness was rigidly observed, without even the necessary attention to compliment

or flattery. The peer, disgusted at this counterpart of his dear self, never once thought of paying for a reflector that would only insult him with his deformities. Some time was suffered to elapse before the artist applied for his money; but afterwards many applications were made by him (who had then no need of a banker) for payment, without success. The painter, however, at last hit upon an expedient, which he knew must alarm the nobleman's pride, and by that means answer his purpose. It was couched in the following card:

"Mr. Hogarth's dutiful respects to Lord——; finding that he does not mean to have the picture which was drawn for him, is informed again of Mr. H's necessity for the money; if, therefore, his lordship does not send for it in three days, it will be disposed of, with the addition of a tail, and some other little appendages, to Mr. Hare, the famous wild-beast man; Mr. H. having given that gentleman a conditional promise of it for an exhibition-picture, on his lordship's refusal."

This intimation had the desired effect. The picture was sent home, and committed to the flames.

In 1730, Mr. Hogarth married the only daughter of Sir James Thornhill, by whom he had no child. This union, indeed, was a stolen one, and consequently without the approbation of Sir James, who, considering the youth of his daughter, then barely eighteen, and the slender finances of her husband, as yet an obscure artist, was not easily reconciled to the match. Soon after this period, however, he began his *Harlot's Progress* (the coffin in the last plate is inscribed September 2, 1731); and was advised by Lady Thornhill to have some of the scenes in it placed in the way of his father-in-law. Accordingly, one morning early, Mrs. Hogarth undertook to convey several of them into
his

his dining-room. When he arose, he enquired from whence they came ; and being told by whom they were introduced, he cried out, " Very well ; the man, who can furnish representations like these, can also maintain a wife without a portion." He designed this remark as an excuse for keeping his purse-strings close ; but, soon after, became both reconciled and generous to the young people.

Soon after his marriage, Hogarth had summer-lodgings at South-Lambeth ; and, being intimate with Mr. Tyers, contributed to the improvement of The Spring Gardens at Vauxhall, by the hint of embellishing them with paintings, some of which were the suggestions of his own truly comic pencil. Among these were the " Four Parts of the Day," copied by Hayman from the designs of our artist. The scenes of " Evening" and " Night" are still there ; and portraits of Henry VIII. and Anne Boleyn once adorned the old great room on the right hand of the entry into the gardens. For his assistance, Mr. Tyers gratefully presented him with a gold ticket of admission for himself and his friends, inscribed

IN PERPETUAM BENEFICII MEMORIAM.

In 1733, his genius became conspicuously known. The third scene of his " Harlot's Progress" introduced him to the notice of the great. At a board of Treasury, which was held a day or two after the appearance of that print, a copy of it was shewn by one of the lords, as containing, among other excellencies, a striking likeness of Sir John Gonson. It gave universal satisfaction ; from the Treasury each lord repaired to the print-shop for a copy of it ; and Hogarth rose completely into fame.

" The familiarity of the subject," says Mr. Nichols, and the propriety of its execution, made the " Har-

lot's Progress," tasted by all ranks of people. Above twelve hundred names were entered in our artist's subscription-book. It was made into a pantomime by Theophilus Cibber; and again represented on the stage, under the title of "The Jew decoyed, or a Harlot's Progress," in a Ballad Opera. Fan-mounts were likewise engraved, containing miniature representations of all the six plates. These were usually printed off with red ink, three compartments on one side, and three on the other."

The ingenious Abbé Du Bos has often complained, that no history-painter of his time went through a series of actions, and thus, like an historian, painted the successive fortune of an hero, from the cradle to the grave. What Du Bos wished to see done, Hogarth performed. He launches out his young adventurer a simple girl upon the town, and conducts her through all the vicissitudes of wretchedness to a premature death. This was painting to the understanding and to the heart; none had ever before made the pencil subservient to the purposes of morality and instruction; a book like this is fitted to every soil and every observer, and he that runs may read. Nor was the success of Hogarth confined to his persons. One of his excellencies consisted in what may be termed the furniture of his pieces; for as, in sublime and historical representations, the fewer trivial circumstances are permitted to divide the spectator's attention from the principal figures, the greater is their force; so, in scenes copied from familiar life, a proper variety of little domestic images contributes to throw a degree of verisimilitude on the whole. "The Rake's levee-room," says Mr. Walpole, "the Nobleman's dining-room, the apartments of the husband and wife in *Marriage à-la-Mode*,

Mode, the Alderman's parlour, the bed-chamber, and many others, are the history of the manners of the age."

The "Rake's Progress" (published in the same year, and sold at Hogarth's house, the Golden Head in Leicester Fields), though "perhaps superior, had not," as Mr. Walpole observes, "so much success, from want of novelty; nor is the print of the arrest equal in merit to the others.

"The curtain, however," says he, "was now drawn aside, and his genius stood displayed in its full lustre. From time to time our artist continued to give those works that should be immortal, if the nature of his art will allow it. Even the receipts for his subscriptions had wit in them. Many of his plates he engraved himself, and often expunged faces etched by his assistants, when they had not done justice to his ideas. Not content with shining in a path untrodden before, he was ambitious of distinguishing himself as a painter of history;" and in 1736 presented to the hospital of St. Bartholomew, of which he was then appointed a governor, a painting of the Pool of Bethesda, and another of the Good Samaritan. "But the genius that had entered so feelingly into the calamities and crimes of familiar life, deserted him in a walk that called for dignity and grace. The burlesque turn of his mind mixed itself with the most serious subjects. In the Pool of Bethesda, a servant of a rich ulcerated lady beats back a poor man that sought the same celestial remedy; and in his Danae (for which the Duke of Ancafter paid 60 guineas) the old nurse tries a coin of the golden shower with her teeth, to see if it is true gold. Both circumstances are justly thought, but rather too ludicrous. It is a much more capital fault that Danae herself is a mere nymph of Drury. He seems to

have conceived no higher degree of beauty." Dr. Parsons also, in his Lectures on Physiognomy, 4to. p. 58, says, "Thus yielded Danae to the Golden Shower, and thus was her passion painted by the ingenious Mr. Hogarth."

The novelty and excellence of Hogarth's performances soon tempted the needy artist and print-dealer to avail themselves of his designs, and rob him of the advantages which he was entitled to derive from them. This was particularly the case with the "Midnight Conversation," the "Harlot's" and "Rake's Progresses," and others of his early works. To put a stop to depredations like these on the property of himself and others, and to secure the emoluments resulting from his own labours, as Mr. Walpole observes, he applied to the legislature, and obtained an act of parliament, 8 George II. chap. 38, to vest an exclusive right in designers and engravers, and to restrain the multiplying of copies of their works without the consent of the artist. This statute was drawn by his friend Mr. Huggins, who took for his model the eighth of Queen Anne, in favour of literary property; but it was not so accurately executed as entirely to remedy the evil; for, in a cause founded on it, which came before Lord Hardwicke in Chancery, that excellent Lawyer determined, that no assignee, claiming under an assignment from the original inventor, could take any benefit by it. Hogarth, immediately after the passing the act, published a small print, with emblematical devices, and the following inscription expressing his gratitude to the three branches of the legislature:

" In humble and grateful acknowledgment
Of the grace and goodness of the LEGISLATURE,
Manifested
In the ACT of PARLIAMENT for the Encouragement
Of

Of the Arts of Designing, Engraving, &c.
Obtained

By the Endeavours, and almost at the sole Expence,
Of the Designer of this Print in the Year 1735;
By which

Not only the Professors of those Arts were rescued
From the Tyranny, Frauds, and Piracies
Of Monopolizing Dealers,

And legally entitled to the Fruits of their own Labours;
But Genius and Industry were also prompted
By the most noble and generous Inducements to exert themselves;
Emulation was excited,

Ornamental Compositions were better understood;
And every Manufacture, where Fancy has any Concern,
Was gradually raised to a Pitch of Perfection before unknown;
Insomuch, that those of GREAT-BRITAIN
Are at present the most Elegant
And the most in Esteem of any in EUROPE."

This plate he afterwards made to serve for a receipt for subscriptions; first, to a print of an "Election Entertainment;" and afterwards for three prints more, representing the "polling for members for parliament, canvassing for votes, and chairing the members." The royal crown at the top of this receipt is darting its rays on mitres, coronets, the Chancellor's great seal, the Speaker's hat, &c. &c. and on a scroll is written, "An Act for the Encouragement of the Arts of Designing, Engraving, and Etching, by vesting the Properties thereof in the Inventors and Engravers, during the Time therein mentioned." It was "Designed, etched, and published as the Act directs, by W. Hogarth, March 20, 1754." After Hogarth's death, the legislature, by Stat. 7 Geo III. chap. 38. granted to his widow a further exclusive term of twenty years in the property of her husband's works.

In the year 1736, Dean Swift introduced Hogarth into one of his poems, called a "Description of the Legion Club," in which, after a satirical

representation of many characters, are the following lines :

“ How I want thee, humorous Hogarth !
 Thou, I hear, a pleasant rogue art !
 Were but you and I acquainted,
 Every monster should be painted :
 You should try your graving tools
 On this odious group of fools ;
 Draw the beasts as I describe them ;
 Form their features, while I gibe them ;
 Draw them like, for I assure ye,
 You will need no caricatura.
 Draw them so, that we may trace
 All the soul in every face.”

In 1745, Hogarth sold about twenty of his capital pictures by auction ; and in the same year acquired additional reputation by the six prints of “ Marriage à-la-Mode,” which may be regarded as the groundwork of a novel called “ The Marriage Act,” by Dr. Shebbeare, and of “ The Clandestine Marriage.” In the prologue to that excellent comedy, Mr. Garrick thus handsomely expressed his regard for the memory of his friend :

“ Poets and painters, who from nature draw
 Their best and richest stores, have made this law :
 That each should neighbourly assist his brother,
 And steal with decency from one another.
 To-night, your matchless Hogarth gives the
 thought,
 Which from his canvas to the stage is brought.
 And who so fit to warm the poet’s mind,
 As he who pictur’d morals and mankind ?
 But not the same their characters and scenes ;
 Both labour for one end, by different means :
 Each,

Each, as it suits him, takes a separate road,
Their one great object, Marriage à-la-Mode !
Where titles deign with cits to have and hold,
And change rich blood for more substantial gold !
And honour'd trade from interest turns aside,
To hazard happiness for titled pride.
The painter dead, yet still he charms the eye ;
While England lives, his fame can never die :
But he, ' who struts his hour upon the stage,'
Can scarce extend his fame for half an age ;
Nor pen nor pencil can the actor save,
The art, and artist, share one common grave."

Soon after the peace of Aix la Chapelle, Hogarth went over to France, and was taken into custody at Calais, while he was drawing the gate of that town, a circumstance which he has recorded in his picture, intituled, "O the Roast Beef of Old England!" published March 26, 1749. He was actually carried before the governor as a spy, and, after a very strict examination, committed a prisoner to Granfire, his landlord, on his promising that Hogarth should not go out of his house till it was to embark for England.

Soon after this period he purchased a little house at Chiswick ; where he usually passed the greatest part of the summer season, yet not without occasional visits to his house in Leicester Fields.

In 1753, he appeared to the world in the character of an author, and published a quarto volume, intituled, "The Analysis of Beauty, written with a View of fixing the fluctuating Ideas of Taste." In this performance he shews, by a variety of examples, that a curve is the line of beauty, and that round swelling figures are most pleasing to the eye ; and the truth of his opinion has been countenanced by subsequent writers on the subject.

Mr. Nichols informs us, that Hogarth was always on terms of the strictest friendship with Dr. Hoadly, chancellor of Winchester, and frequently visited him at Winchester, St. Cross, and Alresford. It is well known, that Dr. Hoadly's fondness for theatrical exhibitions was so great, that few visitors were ever long in his house before they were solicited to accept a part in some interlude or other. He himself, with Garrick and Hogarth, once performed a laughable parody on the scene in Julius Cæsar, where the Ghost appears to Brutus. Hogarth personated the spectre; but so unretentive was his memory, that, although his speech consisted only of two lines, he was unable to get them by heart. At last they hit on the following expedient in his favour. The verses he was to deliver were written in such large letters, on the outside of an illuminated paper-lanthorn, that he could read them when he entered with it in his hand on the stage. Hogarth painted a scene on this occasion, representing a futling booth, with the *Duck of Cumberland's* head by way of sign. He also prepared the play-bill, with characteristic ornaments.

Hogarth was likewise remarkable for his absence of mind. At table he would sometimes turn round his chair as if he had finished eating, and as suddenly would re-turn it, and fall to his meal again. He once directed a letter to Dr. Hoadly, thus, — "To the Doctor at Chelsea." This epistle, however, by good luck, did not miscarry; and was preserved by the late Chancellor of Winchester, as a pleasant memorial of his friend's extraordinary inattention.

The following instance of Hogarth's absence of mind is likewise related. Soon after he set up his carriage, he had occasion to pay a visit to the lord-mayor, who is supposed to have been Mr. Beckford.

ford. When he went, the weather was fine; but business detained him till a violent shower of rain came on. He was let out of the Mansion-house by a different door from that at which he entered; and, seeing the rain, began immediately to call for a hackney-coach. Not one was to be met with on any of the neighbouring stands; and our artist sallied forth to brave the storm, and actually reached Leicester-fields without bestowing a thought on his own carriage, till Mrs. Hogarth (surprized to see him so wet and splashed) asked where he had left it.

“The last memorable event in our artist’s life,” as Mr. Walpole observes, “was his quarrel with Mr. Wilkes, in which, if Mr. Hogarth did not commence direct hostilities on the latter, he at least obliquely gave the first offence, by an attack on the friends and party of that gentleman. This conduct was the more surprizing, as he had all his life avoided dipping his pencil in political contests, and had early refused a very lucrative offer that was made to engage him in a set of prints against the head of a court-patry. Without entering into the merits of the cause, I shall only state the fact. In September, 1762, Mr. Hogarth published his print of *The Times*. It was answered by Mr. Wilkes in a severe *North Briton*. On this the painter exhibited the caricatura of the writer. Mr. Churchill, the poet, then engaged in the war, and wrote his *Epistle to Hogarth*, not the brightest of his works, and in which the severest strokes fell on a defect that the painter had neither caused nor could amend—his age; and which, however, was neither remarkable nor decrepit; much less had it impaired his talents, as appeared by his having composed but six months before one of his most capital works, the satire on the *Methodists*. In revenge for this epistle, Ho-

garth

garth caricatured Churchill, under the form of a canonical bear, with a club and a pot of porter—*et vitulâ tu dignus & hic*—never did two angry men of their abilities throw mud with less dexterity.”

Hogarth died at his house in Leicester-fields, on the 26th of October, 1764, aged sixty-seven years, and was interred in the church-yard at Chiswick, where a monument is erected to his memory. Among other eminent writers who have celebrated the merits of Hogarth, Mr. Hayley, in his Epistle to Mr. Romney, has the following lines :

“ Nor, if her favour’d hand may hope to shed
The flowers of glory o’er the skilful dead,
Thy Talents, Hogarth ! will she leave unsung ;
Charm of all eyes, and Theme of every tongue !
A separate province ’twas thy praise to rule ;
Self-form’d thy Pencil ! yet thy works a School,
Where strongly painted, in gradations nice,
The Pomp of Folly, and the Shame of Vice,
Reach’d thro’ the laughing Eye the mended mind,
And moral Humour sportive Art refin’d.
While fleeting Manners, as minutely shown
As the clear prospect on the mirror thrown ;
While Truth of Character, exactly hit,
And dress’d in all the dyes of comic wit ;
While these, in Fielding’s page, delight supply,
So long thy Pencil with his Pen shall vie.
Science with grief beheld thy drooping age
Fall the sad victim of a Poet’s rage ;
But Wit’s vindictive spleen, that mocks controul,
Nature’s high tax on luxury of soul !
This, both in Bards and Painters, Fame forgives ;
Their Frailty’s buried, but their Genius lives.”

Mr. Horace Walpole styles Hogarth a great and original genius ; and remarks, that he considers him

him rather as a writer of comedy with a pencil, than as a painter. "If catching the manners and follies of an age," says he, "*living as they rise*, if general satire on vices and ridicules familiarized by strokes of nature, and heightened by wit, and the whole animated by proper and just expressions of the passions, be comedy, Hogarth composed comedies as much as Moliere: in his *Marriage à-la-Mode* there is even an intrigue carried on throughout the piece. He is more true to character than Congreve; each personage is distinct from the rest, acts in his sphere, and cannot be confounded with any other of the *dramatis personæ*. The alderman's footboy, in the last print of the set I have mentioned, is an ignorant rustic; and if wit is struck out from the characters in which it is not expected, it is from their acting conformably to their situation, and from the mode of their passions, not from their having the wit of fine gentlemen. Thus there is wit in the figure of the alderman, who, when his daughter is expiring in the agonies of poison, wears a face of solicitude, but it is to save her gold ring, which he is drawing gently from her finger. The thought is parallel to Moliere's, where the miser puts out one of the candles as he is talking. Moliere, inimitable as he has proved, brought a rude theatre to perfection. Hogarth had no model to follow and improve upon. He created his art; and used colours instead of language. His place is between the Italians, whom we may consider as epic poets and tragedians, and the Flemish painters, who are as writers of farce and editors of burlesque nature. They are the Tom Browns of the mob. Hogarth resembles Butler, but his subjects are more universal; and amidst all his pleasantry he observes the true end of

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of comedy, reformation: there is always a moral to his pictures. Sometimes he rose to tragedy, not in the catastrophe of kings and heroes, but in marking how vice conducts insensibly and incidentally to misery and shame. He warns against encouraging cruelty and idleness in young minds, and discerns how the different vices of the great and the vulgar lead by various paths to the same unhappiness. The fine lady in *Marriage-à-la-Mode*, and Tom Nero in the *Four Stages of Cruelty*, terminate their story in blood—the occasions the murder of her husband; he assassinates his mistress. How delicate and superior too is his satire, when he intimates in the College of Physicians and Surgeons that preside at a dissection, how the legal habitude of viewing shocking scenes hardens the human mind, and renders it unfeeling. The president maintains the dignity of insensibility over an executed corpse, and considers it but as the object of a lecture. In the print of the *Sleeping Judges*, this habitual indifference only excites our laughter.

“It is seldom that his figures do not express the character he intended to give them. When they wanted an illustration that colours could not bestow, collateral circumstances, full of wit, supply notes. The nobleman in *Marriage-à-la-Mode* has a great ~~air~~—the coronet on his crutches, and his pedigree issuing out of the bowels of William the Conqueror, add his character. In the breakfast the old steward reflects for the spectator. Sometimes a short label is an epigram, and is never introduced without improving the subject. Unfortunately some circumstances, that were temporary, will be lost to posterity, the fate of all comic authors; and if ever an author wanted a commentary, that none of his beauties might be lost, it is Ho-

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garth—not from being obscure, (for he never was that but in two or three of his first prints, where transient national follies, as lotteries, free-masonry, and the South-sea, were his topics), but for the use of foreigners, and from a multiplicity of little incidents, not essential to, but always heightening, the principal action. Such is the spider's-web extended over the poor's box in a parish-church; the blunders in architecture in the nobleman's seat seen through the window, in the first print of *Marriage à-la-Mode*; and a thousand in the *Strollers dressing in a Barn*, which for wit and imagination, without any other end, I think the best of all his works: as for useful and deep satire, that on the Methodists is the most sublime. The scenes of Bedlam and the gaming-house, are inimitable representations of our serious follies or unavoidable woes; and the concern shown by the lord-mayor, when the companion of his childhood is brought before him as a criminal, is a touching picture, and big with humane admonition and reflection."

In his private character Hogarth was liberal and hospitable, and a very punctual pay-master; but his manners were unpolished. He was also fond of flattery, and not sufficiently inclined to do justice to the merits of others. For the materials of this account of him, we have been indebted to Mr. Nichols's "*Biographical Anecdotes of William Hogarth*," the second edition of which was published in 8vo. in 1782; and to Mr. Horace Walpole's "*Anecdotes of Painting in England*." In both those works may be found Catalogues of Mr. Hogarth's prints.

THE LIFE OF
Dr. JOHN JORTIN.

[A. D. 1698, to 1770.]

THIS very learned and excellent Divine was born in London, on the 23d of October, 1698. His father, Renatus Jortin, was a native of Bretagne in France; he came over to England about the year 1687, when the Protestants were obliged to quit France, in consequence of the revocation of the Edict of Nantes; and was made a gentleman of the privy chamber in 1691, became afterwards secretary to Lord Orford, Sir George Rooke, and Sir Cloudesly Shovel; and was cast away with the last, the 22d of October, 1707. His mother was Martha Rogers, of an ancient and respectable family in Bucks, which had produced some clergymen distinguished by their abilities and learning. He was trained at the Charter-House school, where he made a good proficiency in Greek and Latin: his French he learned at home, and understood and spake that language well.

In May, 1715, he was admitted of Jesus College in Cambridge; and, about two years after, was recommended by his tutor, Dr. Thirlby, who was then fond of him, and always retained a friendship

friendship for him, to make extracts from Eustathius, for the use of Pope's Homer. In an account of this transaction, written by Jortin himself, are the following passages: "I cannot recollect what Mr. Pope allowed for each book of Homer; I have a notion that it was three or four guineas."—"I was in some hopes in those days (for I was young) that Mr. Pope would make inquiry about his *coadjutor*, and take some civil notice of him. But he did not; and I had no notion of obtruding myself upon him.—I never saw his face."

Mr. Jortin took a Bachelor of Arts degree in January 1718-19, and a Master's in 1722; he had been chosen Fellow of his college soon after the taking of his first degree. This year he distinguished himself by the publication of a few Latin poems, entitled, "*Lusus Poetici*," which were well received. September, 1723, he entered into Deacon's orders, and into Priest's the June following. January, 1726-7, he was presented by his College to Swavesey, near Cambridge; but marrying a daughter of Mr. Chibnall, of Newport-Pagnell, Bucks, in 1728, he resigned that living, and soon after settled himself in London. In this town he spent the next two-and-thirty years of his life; for, though the Earl of Winchelsea gave him the living of Eastwell in Kent, where he resided a little time; yet he very soon quitted it, and returned to London. Here for many years he had employment as a preacher in several chapels; with the emoluments of which, and a decent competency of his own, he supported himself and his family in a respectable though private manner, dividing his leisure hours between his books and his friends, especially those of the *Literati*, with whom he always kept up a close and intimate connection.

In 1730 he published "Four Sermons on the Truth of the Christian Religion; the substance of which was afterwards incorporated in a work of his, intituled, "Discourses concerning the Truth of the Christian Religion;" printed in 1746, in octavo.

This is a very valuable work, and contains much good sense and erudition, and many excellent observations.

In 1731, he published "Miscellaneous Observations upon Authors Ancient and Modern," in two volumes, octavo. This is a collection of critical remarks, of which however he was not the sole, though principal, author; Pearce, Mason, and others, were contributors to it. In 1751, Archbishop Herring gave him, unasked, the living of St. Dunstan in the East, London. This prelate, with whom he had been long acquainted, had entertained an high and affectionate regard for him; had endeavoured aforetime to serve him in many instances, with others; and afterwards, in 1755, conferred upon him the degree of Doctor of Divinity. This same year, 1751, came out his first volume of "Remarks upon Ecclesiastical History," octavo. This work was inscribed to the Earl of Burlington, by whom, as Trustee for the Boylean Lecture, he had, through the application of Archbishop Herring and Bishop Sherlock, been appointed in 1749 to preach that Lecture. There is a preface to this volume, of more than 40 pages, an admirable one indeed; for, besides much learning and ingenuity displayed throughout, it is full of the spirit of liberty and candour. These "Remarks upon Ecclesiastical History" were continued, in four succeeding volumes, down to the year 1517, when Luther began the work of Reformation; two published

lished by himself, in 1752 and 1754; and two after his death, in 1773.

In 1755 he published "Six Dissertations upon different Subjects," in octavo. The Sixth Dissertation is on the State of the Dead, as described by Homer and Virgil; and the remarks in this, tending to establish the great antiquity of the doctrine of a future state, interfered with Dr. Warburton, in his "Divine Legation of Moses." This gave rise to a piece, which was published against him, under the title of "A Dissertation on the Delicacy of Friendship." This was a very artful, but a very illiberal attack on Dr. Jortin, because he had too much dignity and independence of mind, to compliment Warburton in the indiscriminate and absurd manner that was then become fashionable among his admirers. Jortin made no reply; but in his *Adversaria* the following memorandum is found, which shews that he did not oppose the notions of other men, from any spirit of envy or opposition, but from a full persuasion that the real matter of fact was as he had represented it. "I have examined," says he, "the State of the Dead as described by Homer and Virgil, and upon that Dissertation I am willing to stake all the little credit that I have as a critic and a philologer. I have there observed, that Homer was not the inventor of the fabulous histories of the gods; he had those stories, and also the doctrine of a future state, from old traditions. Many notions of the Pagans, which came from tradition, are considered by Barrow, Serm. VIII. Vol. II. in which sermon the existence of God is proved from universal consent. See also Bibl. Choix. I. 356. and Bibl. Univ. IV. 433."

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In 1758 came out his "Life of Erasmus," in one volume, quarto; and in 1760, another volume, quarto, containing "Remarks upon the Works of Erasmus," and an "Appendix of Extracts from Erasmus, and other Writers." In the preface to the former volume, he says, that "Le Clerc, while he published the works of Erasmus at Leyden, drew up his Life in French, collected principally from his Letters, and inserted it into the "Bibliothèque Choisée;" that as this Life was favourably received by the public, he had taken it as a groundwork to build upon; and had translated it, not superstitiously and closely, but with much freedom, and with more attention to things than to words; but that he had made continual additions, not only with relation to the history of those days, but to the Life of Erasmus; especially where Le Clerc grew more remiss, either wearied with the task, or called off from these to other labours." After mentioning a few other matters to his Readers, he turns his discourse to his Friends; "recommending himself to their favour, whilst he is with them, and his name, when he is gone hence; and intreating them in a wish, that he may pass the evening of a studious and unambitious life in an humble but not a slothful obscurity; and never forfeit the kind continuance of their accustomed approbation."

But whatever he or his friends might wish, he was to live hereafter neither so studiously, nor so obscurely, as his imagination had figured out to him: more public scenes, than any he had yet been engaged in, still awaited him. For Dr. Hayter, Bishop of London, with whom, by the way, he had always been upon intimate terms, dying in 1762; and Dr. Osbaldeston, who was also his friend, succeeding to that see; he was made domestic chap-

lain to this bishop in March, admitted into a Prebend of St. Paul's the same month, and in October presented to the living of Kensington, whither he went to reside soon after.

In 1764, he was appointed Archdeacon of London, and might have had the Rectory of St. James, Westminster; but chose rather to continue at Kensington, that being a situation he much liked, and better adapted to his then advanced age. Here he lived, occupied (when his pastoral functions permitted) amongst his books, and enjoying himself with his usual serenity, till the 27th of August, 1770, when, being seized with a disorder in his breast and lungs, he grew continually worse, notwithstanding all assistance; and, without undergoing much pain in the course of his illness, or losing his understanding in the least, died the 5th of September, in the 72d year of his age. He was buried in the new church-yard at Kensington, as he had directed; and had a flat stone laid over him, with this inscription, dictated by himself:

JOANNES JORTIN

Mortalis esse desiit

Anno Salutis 1770,

Ætatis 72.

He left a widow and two children: Rogers Jortin, of Lincoln's-Inn, in the profession of the law; and Martha, married to the Rev. Samuel Darby, late Fellow of Jesus College in Cambridge, and now Rector of Whatfield in Suffolk.

Besides his principal works, which have already been mentioned, and his Sermons and Charges, there are some things of a smaller kind: as "Remarks upon Spencer's Poems," 1734, octavo, at
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the end of which are some Remarks upon Milton; "Remarks on L. Annæus Seneca," printed in "The Present State of the Republic of Letters, for August 1734;" "a Sermon preached at the Consecration of Pearce, Bishop of Bangor, in 1747;" a few remarks on Tillotson's Sermons, given to his friend Dr. Birch, and printed in the Appendix to Birch's Life of that Prelate, in 1752; "Letter to Avison, concerning the Music of the Ancients, subjoined to a second edition of Avison's Essay on Musical Expression, in 1753; and a few Remarks on Phillips's Life of Cardinal Pole, printed in an Appendix to Neve's Animadversions upon that history, 1766.

Besides great integrity, great humanity, and other qualities which make men amiable as well as useful, this learned and excellent person was of a very pleasant and facetious turn, as his writings abundantly shew. He had nevertheless great sensibility, and could express himself with warmth, and even some degree of indignation, when he thought the occasion warranted him so to do. For instance, he had a great respect and fondness for critical learning, which he so much cultivated; and though he knew and allowed it to have been disgraced by the manners of certain proud, fastidious, and insolent critics, such as, Scaliger, Salmasius, Scioppius, &c. yet he thought the restoration of letters, and the civilization of Europe, so much indebted to it, that he could ill-bear to see it contemptuously treated: and to this may be imputed the little satirical strokes, which sometimes occur in his works, against those that did so contemptuously treat it.

For the Motto of his Life of Erasmus, he chose some words of Erasmus himself: "*Illud certe præfatio, de meis lucubrationibus, qualescunque sunt, candidius judicaturam posteritatem, tametsi nec de meo seculo queri possum.*"

He would sometimes complain, and doubtless with good reason, of the low estimation into which learning was fallen; and thought it discountenanced and discouraged, indirectly at least, when ignorant and worthless persons were advanced to high stations and great preferments, while merit of merit and abilities were overlooked and neglected. Nevertheless, he laid no undue stress upon such stations and such preferments; but entertained just notions concerning what must ever constitute the chief good and happiness of man, and is himself believed to have made the most of them.

“Where,” says he in his “Adversaria,” “where is Happiness to be found? where is her dwelling-place? Not where we seek her, and where we expect to find her. Happiness is a modest recluse, who seldom shews her lovely face in the polite, or in the busy world. She is the sister and companion of Religious Wisdom. Among the vanities and the evils which Solomon beheld under the sun, one is, an access of temporal fortunes, to the detriment of the possessor; whence it appears, that such prosperity is a dangerous thing, and that few persons have a head strong enough, and an heart good enough, to bear it. A sudden rise from a low station, as it sometimes shews to advantage the virtuous and amiable qualities which could not exert themselves before, so it more frequently calls forth and exposes to view these spots of the soul, which lay lurking in secret, cramped by penury, and veiled with dissimulation. An honest and sensible man is placed in a middle station, in circumstances rather scanty than abounding. He hath all the necessaries, but none of the superfluities of life, and these necessaries he acquires by his prudence, his studies, and his industry. If he seeks to better

his income, it is by such methods as hurt neither his conscience nor his constitution. He hath friends and acquaintances of his own rank: he receives good offices from them, and he returns the same: as he hath his occupations, he hath his diversions also; and partakes of the simple, frugal, obvious, innocent, and chearful amusements of life. By a sudden turn of things, he grows great in the Church, or in the State. Now his fortune is made; and he says to himself, the days of scarcity are past, the days of plenty are come, and happiness is come along with them. Mistaken man! it is no such thing: he never more enjoys one happy day, compared with those which once shone upon him. He discards his old companions, or treats them with cold, distant, and proud civility. Friendship, free and open conversation, rational inquiry, sincerity, contentment, and the plain, unadulterated pleasures of life, are no more: they departed from him along with his poverty. New connections, new prospects, new desires, and new cares, take place, and engross so much of his time and of his thoughts, that he neither improves his heart nor his understanding. He lives ambitious and restless, and he dies——rich."

In 1772 seven volumes of Dr. Jortin's sermons, which are extremely valuable, were published in 8vo. At the end of the seventh volume are four excellent charges, which were delivered to the clergy of the archdeaconry of London. In 1790 were published, in two volumes, 8vo, "Tracts Philological, Critical, and Miscellaneous, by the late Rev. JOHN JORTIN, D. D. Archdeacon of London, Rector of St. Dunstan in the East, and Vicar of Kensington." This collection, which was published by his son, Mr. Rogers Jortin, consists of pieces some
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of which had been before published separately, and others which were then first printed from the author's manuscripts. In this collection, in which are pieces of considerable merit, are some strictures on the Articles, Subscriptions, Tests, &c. Among these is the following passage: "There are propositions, contained in the Liturgy and Articles, which no man of common sense among us believes. —No one believes, that all the members of the Greek Church are damned, because they admit not the procession of the Holy Ghost from the Son: yet the Athanasian Creed, according to the usual and obvious sense of the words, teacheth this."

The following just character of Dr. Jortin has been given by the ingenious Mr. Knox:

"A review of the life of the late Dr. Jortin cannot but suggest the most pleasing reflections. As a poet, a divine, a philosopher, and a man, he served the cause of religion, learning, and morality. There are, indeed, many writers whose reputation is more diffused among the vulgar and illiterate; but few will be found whose names stand higher than Dr. Jortin's in the esteem of the judicious. His Latin poetry is classically elegant. His Discourses and Dissertations, sensible, ingenious, and argumentative. His Remarks on Ecclesiastical History, interesting, and impartial. His Sermons, replete with sound sense and rational morality, expressed in a style, simple, pure, and attic.

"Simplicity of style is a grace, which, though it may not captivate at first sight, is sure in the end to give permanent satisfaction. It does not excite admiration, but it raises esteem. It does not warm to rapture, but it soothes to complacency. Unskilful writers seldom aim at this excellence. They imagine, that what is natural and common cannot be beautiful.

beautiful. Every thing in their compositions must be strained, every thing affected: but Dr. Jortin had studied the antients, and perhaps formed himself on the model of Xenophon. He wrote on subjects of morality; and morality is founded on reason; and reason is always cool and dispassionate. A florid declamation, embellished with rhetorical figures, and animated with pathetic description, may indeed amuse the fancy, and raise a transient emotion in the heart; but rational discourse alone can convince the understanding, and reform the conduct.

“ The first efforts of genius have commonly been in poetry. Unrestrained by the frigidity of argument, and the confinement of rules, the young mind gladly indulges the flights of imagination. Cicero, as well as many other antient philosophers, orators, and historians, are known to have sacrificed to the Muses in their earlier productions. Dr. Jortin adds to the number of those who confirm the observation. In his *Lusus Poetici*, one of the first of his works, are united classical language, beautiful sentiment, and harmonious verse. Among the modern Latin poets, there are few who do not yield to Dr. Jortin. His Sapphics, on the story of Bacchus and Ariadne, are easy, elegant, and poetical. The little Ode, in which the calm life of the philosopher is compared to the gentle stream gliding through a silent grove, is highly pleasing to the mind, and is perfectly elegant in the composition. The Lyrics are indeed all excellent. The Poem, on the Immortality of the Soul, is ingenious, poetical, and an exact imitation of the style of Lucretius. In short, the whole collection is such as would by no means have disgraced a Roman in the age of an Augustus.

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“Time, if it does not cool the fire of imagination, certainly strengthens the powers of the judgement. As our author advanced in life, he cultivated his reason rather than his fancy, and desisted from his efforts in poetry, to exert his abilities in the disquisitions of criticism. His observations on one of the fathers of English poetry need but to be more generally known, in order to be more generally admired.

“Classical productions are rather amusing than instructive. His works of this kind are all juvenile, and naturally flowed from a classical education. These however were but preparatory to his higher designs, and soon gave way to the more important enquiries which were peculiar to his profession. His Discourses on the Christian Religion, one of the first fruits of his theological pursuits, abound with that sound sense and solid argument which entitle their author to a rank very near the celebrated Grotius.

“His Dissertations are equally remarkable for taste, learning, originality, and ingenuity.

“His Life of Erasmus has extended his reputation beyond the limits of his native country, and established his literary character in the remotest Universities of Europe. Erasmus had long been an object of universal admiration; and it is matter of surprize, that his life had never been written with accuracy and judgement. This task was reserved for Dr. Jortin; and the avidity with which the work was received by the learned, is a proof of the merit of the execution.

“His Remarks on Ecclesiastical History are full of manly sense, acute remarks, and profound erudition. The work is highly beneficial to mankind, as it represents that superstition which disgraced
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human nature in its proper light, and gives a right sense of the advantages derived from religious reformation. He every where expresses himself with peculiar vehemence against the infatuation of bigotry and fanaticism. Convinced, that true happiness is founded on a right use of the reasoning powers, he makes it the scope of all his religious works, to lead mankind from the errors of imagination to a serious attention to dispassionate reason.

“ Posthumous publications, it has frequently been remarked, are usually inferior in merit to those which were published in an author’s life-time. And indeed the opinion seems plausible, as it may be presumed, that an author’s reason for not publishing his works, is a consciousness of their inferiority. The Sermons of Dr. Jortin were however designed, by their author, as a legacy to mankind. To enlarge on their value, would only be to echo back the public voice. Good sense and sound morality appear in them, not indeed dressed out in the meretricious ornaments of a florid style, but in all the manly force and simple graces of natural eloquence. The same caprice, which raises to reputation those trifling discourses which have nothing to recommend them but a prettiness of fancy, will again consign them to oblivion: but the Sermons of Dr. Jortin will continue to be read with pleasure and edification, as long as human nature shall continue to be endowed with the faculties of reason and discernment.

“ The transition from an author’s writings to his life is frequently disadvantageous to his character. Dr. Jortin, however, when no longer considered as an author, but as a man, is so far from being lessened in our opinion, that he excites still greater esteem and applause. A simplicity of manners, an inoffensive

inoffensive behaviour, an universal benevolence, candour, modesty, and good sense, were his characteristics. Though his genius, and love of letters, led him to choose the still vale of sequestered life, yet was his merit conspicuous enough to attract the notice of a certain primate, who did honour to episcopacy. Unknown by personal acquaintance, and unrecommended by the solicitation of friends, or the interposition of power, he was presented, by Archbishop Herring, to a valuable benefice in London, as a reward for his exertions as a scholar and a divine. Some time after, he became chaplain to a late bishop of London, who gave him the vicarage of Kensington, and appointed him archdeacon of his diocese. This was all the preferment he had, nor had he this till he was advanced in life. While blockheads were made bishops, a man, who had been uncommonly eminent in the service of learning and religion, was left to pine in the shade of obscurity. Secker has been thought by many to have had only the shadow of piety and learning, but he had the substantial reward of them. Jortin was acknowledged to possess true virtue and real knowledge, but was left to receive his recompence in the suggestions of a good conscience, and the applause of posterity."

The following character of Dr. Jortin is also given in a work attributed to the learned Dr. Parr :

"As to Jortin, whether I look back to his verse, to his prose, to his critical or to his theological works, there are few authors to whom I am so much indebted for rational entertainment, or for solid instruction. Learned he was, without pedantry. He was ingenious, without the affectation of singularity. He was a lover of truth, without hovering over the gloomy abyss of scepticism ;

and a friend to free enquiry, without roving into the dreary and pathless wilds of latitudinarianism. He had a heart, which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgement most masculine and most correct, he united the artless and amiable negligence of a school-boy. Wit without ill-nature, and sense without effort, he could, at will, scatter upon every subject; and, in every book, the writer presents us with a near and distinct view of the real man.

—*ut omnis*

Votiva pateat tanquam descripta tabella

Vita Senis. —

Hor. Sat. 1. Lib. 2.

“His style, though inartificial, is sometimes elevated; though familiar, it is never mean; and though employed upon various topics of theology, ethics, and criticism, it is not arrayed in any delusive resemblance, either of solemnity, from fanatical cant, of profoundness, from scholastic jargon, of precision, from the crabbed formalities of cloudy philologists, or of refinement, from the technical babble of frivolous connoisseurs.

“At the shadowy and fleeting reputation which is sometimes gained by the petty frolics of literary vanity, or the mischievous struggles of controversial rage, Jortin never grasped. Truth, which some men are ambitious of seizing by surprise in the trackless and dark recess, he was content to overtake in the broad and beaten path; and in the pursuit of it, if he does not excite our astonishment by the rapidity of his strides, he, at least, secures our confidence by the firmness of his step. To the examination of positions advanced by other men, he

he always brought a mind, which neither prepossession had seduced, nor malevolence polluted. He imposed not his own conjectures as infallible and irresistible truths, nor endeavoured to give an air of importance to trifles, by dogmatical vehemence. He could support his more serious opinions, without the versatility of a sophist, the fierceness of a disputant, or the impertinence of a buffoon—more than this—he could *relinquish or correct* them with the calm and steady dignity of a writer, who, while he yielded something to the arguments of his antagonists, was conscious of retaining enough to command their respect. He had too much discernment to confound difference of opinion with malignity or dullness, and too much candour to insult, where he could not persuade. Though his sensibilities were neither coarse nor sluggish, he yet was exempt from those fickle humours, those rankling jealousies, and that restless waywardness, which men of the brightest talents are too prone to indulge. He carried with him, into every station in which he was placed, and every subject which he explored, a solid greatness of soul, which could spare an inferior, though in the offensive form of an adversary, and endure an equal with, or without, the sacred name of friend. The importance of commendation, as well to him who bestows, as to him who claims it, he estimated not only with justice, but with delicacy, and therefore, he neither wantonly lavished it, nor withheld it austere. But invective he neither provoked nor feared; and, as to the severities of contempt, he reserved them for occasions where alone they could be employed with propriety, and where, by himself, they always were employed with effect—for the chastisement of arrogant dunces, of censorious sciolists, of intole-

rant bigots in every sect, and unprincipled impostors in every profession. Distinguished in various forms of literary composition, engaged in various duties of his ecclesiastical profession, and blessed with a long and honourable life, he nobly exemplified that rare and illustrious virtue of Charity which Leland in his Reply to the Letter Writer, thus eloquently describes: "CHARITY never misrepresents, never ascribes obnoxious principles or mistaken opinions to an opponent, which he himself disavows; is not so earnest in refuting, as to fancy positions never asserted, and to extend its censure to opinions, which will perhaps be delivered. Charity is utterly averse to sneering, the most despicable species of ridicule, that most despicable subterfuge of an impotent objector. Charity never supposes that all sense and knowledge are confined to a particular circle, to a district, or to a country. Charity never condemns and embraces principles in the same breath; never professes to confute what it acknowledges to be just; never presumes to bear down an adversary with confident assertions. Charity does not call dissent insolence, or the want of implicit submission a want of common respect."

* * * *Authorities.* Account of the Life and Writings of Dr. Jortin, written by Dr. Heathcote, and prefixed to the last edition of his Sermons. Jortin's Tracts, Philological, Critical, and Miscellaneous. Nichols's Anecdotes of Bowyer. Knox's Essays, Moral and Literary, edit. 1788. Tracts, by Warburton, and a Warburtonian, 8vo. 1789.

THE LIFE OF
THOMAS GRAY.

[A. D. 1716, to 1771.]

THIS eminent poet was born in Cornhill, London, on the 26th of December, 1716. His grandfather was a considerable merchant; but his father, Mr. Philip Gray, though he also followed business, is stated to have been of an indolent and reserved temper, so that he rather diminished than increased his paternal fortune. Young Gray received his grammatical education at Eton, under Mr. Antrobus, his mother's brother; and, when he left school, entered a pensioner at Peterhouse in Cambridge. While he was at Eton, he contracted a particular intimacy with Mr. Horace Walpole and Mr. Richard West, whose father was Lord Chancellor of Ireland. When he had been at Cambridge about five years, where he took no degree, because he intended to profess the common law, Mr. Horace Walpole invited him to travel with him as his companion. He accepted his invitation; and they arrived at Amiens on the first of April 1739, from whence Mr. Gray wrote the following letter to his mother:

“Amiens, April 1, N. S. 1739.

“As we made but a very short journey to-day, and came to our inn early, I sit down to give you some account of our expedition. On the 29th (according to the style here) we left Dover at twelve at noon, and with a pretty brisk gale, which pleased every body mighty well, except myself, who was extremely sick the whole time: we reached Calais by five. The weather changed, and it began to snow hard the minute we got into the harbour, where we took the boat, and soon landed. Calais is an exceeding old, but very pretty town; and we hardly saw any thing there that was not so new and so different from England, that it surprized us agreeably. We went the next morning to the great church, and were at high mass (it being Easter Monday). We saw also the convents of the Capuchins, and the Nuns of St. Dominic; with these last we held much conversation, especially with an English Nun, a Mrs. Davis, of whose work I sent you, by the return of the packet, a letter-case, to remember her by. In the afternoon we took a post-chaise (it still snowing very hard) for Boulogne, which was only eighteen miles further. This chaise is a strange sort of conveyance, of much greater use than beauty, resembling an ill-shaped chariot, only with the door opening before instead of the side; three horses draw it, one between the shafts, and the other two on each side, on one of which the postillion rides, and drives too; this vehicle will, upon occasion, go fourscore miles a-day; but Mr. Walpole, being in no hurry, chooses to make easy journies of it, and they are easy ones indeed; for the motion is much like that of a sedan; we go about six miles an hour, and commonly change horses at the end of it; it is true they are no very graceful steeds, but they go well, and
I through

through roads which they say are bad for France, but to me they seem gravel walks and bowling-greens ; in short, it would be the finest travelling in the world, were it not for the inns, which are mostly terrible places indeed. But to describe our progress somewhat more regularly : we came into Boulogne when it was almost dark, and went out pretty early on Tuesday morning ; so that all I can say about it is, that it is a large, old, fortified town, with more English in it than French. On Tuesday we were to go to Abbéville, seventeen leagues, or fifty-one short English miles ; but by the way we dined at Montreuil, much to our hearts' content, on stinking mutton-cutlets, addled eggs, and ditch-water. Madame the hostess made her appearance in long lappets of bone-lace and a sack of linsey-woolsey. We supped and lodged pretty well at Abbéville, and had time to see a little of it before we came out this morning. There are seventeen convents in it, out of which we saw the chapels of the Minims and the Carmelite Nuns. We are now come further thirty miles to Amiens, the chief city of the province of Picardy. We have seen the cathedral, which is just what that of Canterbury must have been before the Reformation. It is about the same size, a huge Gothic building, beset on the outside with thousands of small statues, and within adorned with beautiful painted windows, and a vast number of chapels dressed out in all their finery of altar-pieces, embroidery, gilding, and marble. Over the high altar are preserved, in a very large-wrought shrine of massy gold, the relics of St. Firmin, their patron saint. We went also to the chapels of the Jesuits and Ursuline Nuns, the latter of which is very richly adorned. To-morrow we shall lie at Clermont, and next day reach

reach Paris. The country we have passed through hitherto has been flat. open. but agreeably diversified with villages, fields well-cultivated, and little rivers. On every hillock is a wind-mill, a crucifix, or a Virgin Mary dressed in flowers and a farsene robe; one sees not many people or carriages on the road; now and then indeed you meet a strolling friar, a countryman with his great muff, or a woman riding astride on a little ass, with short petticoats, and a great head-dress of blue wool."

A few days after he wrote the following letter from Paris to his friend Mr. West:

"Paris, April 12, 1739.

"*Enfin donc me voici à Paris.* Mr. Walpole is gone out to supper at Lord Conway's, and here I remain alone, though invited too. Do not think I make a merit of writing to you preferably to a good supper; for these three days we have been here, have actually given me an aversion to eating in general. If hunger be the best sauce to meat, the French are certainly the worst cooks in the world; for what tables we have seen have been so delicately served, and so profusely, that, after rising from one of them, one imagines it impossible ever to eat again. And now, if I tell you all I have in my head, you will believe me mad; *mais n'importe, courage, allans!* for if I wait till my head grow clear and settle a little, you may stay long enough for a letter. Six days have we been coming hither, which other people do in two; they have not been disagreeable ones; through a fine, open country, admirable roads, and in an easy conveyance; the inns not absolutely intolerable, and images quite unusual presenting themselves on all hands. At Amiens we saw the fine cathedral, and eat *paté de perdrix*; passed through the park of Chantilly by
the

the Duke of Bourbon's palace, which we only beheld as we passed; broke down at Lusarché; stopt at St. Denis, saw all the beautiful monuments of the Kings of France, and the vast treasures of the abbey, rubies, and emeralds as big as small eggs, crucifixes and vows, crowns and reliquaries, of inestimable value; but of all their curiosities the thing the most to our tastes, and which they indeed do the justice to esteem the glory of their collection, was a vase of an entire onyx, measuring at least five inches over, three deep, and of great thickness. It is at least two thousand years old, the beauty of the stone and sculpture upon it (representing the mysteries of Bacchus) beyond expression admirable; we have dreamed of it ever since. The jolly old Benedictine, that showed us the treasures, had in his youth been ten years a soldier; he laughed at all the relicks, was very full of stories, and mighty obliging. On Saturday evening we got to Paris, and were driven through the streets a long while before we knew where we were. The minute we came, voilà Milors Holderneffe, Conway, and his brother; all stayed supper, and till two o'clock in the morning, for here nobody ever sleeps; it is not the way. Next day go to dine at my Lord Holderneffe's; there was the Abbé Prevôt, author of the *Cleveland*, and several other pieces much esteemed: the rest were English. At night we went to the Pandore; a spectacle literally, for it is nothing but a beautiful piece of machinery of three scenes. The first represents the chaos, and by degrees the separation of the elements. The second, the temple of Jupiter, and the giving of the box to Pandora. The third, the opening of the box, and all the mischiefs that ensued. An absurd design, but executed in the highest perfection,

tion, and that in one of the finest theatres in the world; it is the grande sale des machines in the Palais des Tuileries. Next day dined at Lord Waldegrave's; then to the opera. Imagine to yourself for the drama four acts entirely unconnected with each other, each founded on some little history, skilfully taken out of an ancient author, e. g. Ovid's *Metamorphoses*, &c. and with great address converted into a French piece of gallantry. For instance, that which I saw, called the *Ballet de la Paix*, had its first act built upon the story of Nireus. Homer having said he was the handsomest man of his time, the poet, imagining such a one could not want a mistress, has given him one. These two come in and sing sentiment in lamentable strains, neither air nor recitative; only, to one's great joy, they are every now and then interrupted by a dance, or (to one's great sorrow) by a chorus that borders the stage from one end to the other, and screams past all power of simile to represent. The second act was *Baucis and Philemon*. *Baucis* is a beautiful young shepherdess, and *Philemon* her swain. Jupiter falls in love with her, but nothing will prevail upon her; so it is all mighty well, and the chorus sing and dance the praises of constancy. The two other acts were about *Iphis and Ianthe*, and the *Judgement of Paris*. Imagine, I say, all this transacted by cracked voices, trilling divisions upon two notes and a half, accompanied by an orchestra of humstrums, and a whole house more attentive than if *Farinelli* sung, and you will almost have formed a just notion of the thing. Our astonishment at their absurdity you can never conceive; we had enough to do to express it by screaming an hour louder than the whole *dramatis personæ*. We have also seen twice the

Comédie

Comédie Française ; first, the Mahomet Second, a tragedy that has had a great run of late ; and the thing itself does not want its beauties, but the actors are beyond measure delightful. Mademoiselle Gauffin (M. Voltaire's Zara) has, with a charming (though little) person, the most pathetic tone of voice, the finest expression in her face, and most proper action imaginable. There is also a Dufrêne, who did the chief character, a handsome man and a prodigious fine actor. The second we saw was the Philosophe Marié, and here they performed as well in comedy ; there is a Mademoiselle Quinault, somewhat in Mrs. Clive's way ; and a Monsieur Grandval, in the nature of Wilks, who is the genteelst thing in the world. There are several more would be much admired in England, and many (whom we have not seen) much celebrated here. Great part of our time is spent in seeing churches and palaces full of fine pictures, &c. the quarter of which is not yet exhausted. For my part, I could entertain myself this month merely with the common streets and the people in them."

In the October following, Mr. Gray wrote the following letter to his father, which was dated from Lyons :

" Lyons, Oct. 25, N. S. 1739.

" In my last I gave you the particulars of our little journey to Geneva : I have only to add, that we stayed about a week, in order to see Mr. Conway settled there : I do not wonder so many English choose it for their residence ; the city is very small, neat, prettily built, and extremely populous ; the Rhône runs through the middle of it, and it is surrounded with new fortifications, that give it a military compact air ; which, joined to the happy, lively countenances of the inhabitants, and an exact discipline always as strictly observed as in time of war,

war, makes the little republic appear a match for a much greater power; though perhaps Geneva, and all that belongs to it, are not of equal extent with Windsor and its two parks. To one that has passed through Savoy, as we did, nothing can be more striking than the contrast, as soon as he approaches the town. Near the gates of Geneva runs the torrent Arve, which separates it from the King of Sardinia's dominions; on the other side of it lies a country naturally, indeed, fine and fertile; but you meet with nothing in it but meagre, ragged, bare-footed peasants, with their children, in extreme misery and nastiness; and even of these no great numbers: you no sooner have crossed the stream I have mentioned, but poverty is no more; not a beggar, hardly a discontented face, to be seen; numerous, and well-dressed people swarming on the ramparts; drums beating, soldiers, well clothed and armed, exercising; and folks, with business in their looks, hurrying to and fro; all contribute to make any person, who is not blind, sensible what a difference there is between the two governments, that are the causes of one view and the other. The beautiful lake, at one end of which the town is situated; its extent; the several states that border upon it; and all its pleasures; are too well known for me to mention them. We sailed upon it as far as the dominions of Geneva extend, that is, about two leagues and a half on each side; and landed at several of the little houses of pleasure, that the inhabitants have built all about it, who received us with much politeness. The same night we ate part of a trout, taken in the lake, that weighed thirty-seven pounds; as great a monster as it appeared to us, it was esteemed there nothing extraordinary, and they assured us, it was not uncommon

common to catch them of fifty pounds; they are dressed here, and sent post to Paris upon some great occasions; nay, even to Madrid, as we were told. The road we returned through was not the same we came by: we crossed the Rhône at Snyffel, and passed for three days among the mountains of Bugey, without meeting with any thing new: at last we came out into the plains of La Bresse, and so to Lyons again. Sir Robert has written to Mr. Walpole, to desire he would go to Italy; which he has resolved to do; so that all the scheme of spending the winter in the South of France is laid aside, and we are to pass it in a much finer country. You may imagine I am not sorry to have this opportunity of seeing the place in the world that best deserves it: besides, as the Pope (who is eighty eight, and has been lately at the point of death) cannot probably last a great while, perhaps we may have the fortune to be present at the election of a new one, when Rome will be in all its glory. Friday next we certainly begin our journey; in two days we shall come to the foot of the Alps, and six more we shall be in passing them. Even here the winter is begun; what then must it be among those vast snowy mountains where it is hardly ever summer! We are, however, as well armed as possible against the cold, with muffs, hoods, and masks of beaver, fur-boots, and bear-skins. When we arrive at Turin, we shall rest after the fatigues of the journey."

Mr. Gray's letters contain a very pleasing account of many parts of their journey; but, unfortunately, at Florence, Mr. Horace Walpole and he quarrelled and parted. Mr. Mason, to whom we are chiefly indebted for the materials of our author's life, observes, that he was enjoined by Mr. Walpole to charge himself with the chief blame in their quarrel;

quarrel; candidly confessing, that ‘more attention and complaisance, more deference to a warm friendship, to superior judgement and prudence, might have prevented a rupture that gave much uneasiness to them both, and a lasting concern to the survivor;’ though in the year 1744 a reconciliation was effected between them, by a lady who wished well to both parties.

After their separation, Mr. Gray continued his journey in a manner suitable to his own limited circumstances, with only an occasional servant. He returned to England in September, 1741, and in about two months after buried his father; who had, by an injudicious waste of money upon a new house, so much lessened his fortune, that Gray thought his circumstances too narrow to enable him in a proper manner to prosecute the study of the law. He, therefore, retired to Cambridge, where he soon after became bachelor of civil law; and where, as Dr. Johnson expresses it, “without liking the place, or its inhabitants, or pretending to like them, he passed, except a short residence at London, the rest of his life.”

In 1743, Gray wrote his “Ode to Spring,” his “Prospect of Eton College,” and his “Ode to Adversity.” He began likewise a Latin poem, “*De Principiis Cogitandi*.” He wrote, however, very little, though he applied himself very closely to his studies; but in 1750, he published his celebrated “Elegy, written in a Country Church Yard,” which first made him known to the publick. An invitation, which he received soon after from lady Cobham, gave rise to the following singular composition, to which he gave the title of

A LONG STORY.

IN Britain's isle, no matter where,
An antient pile of building stands :
The Huntingdons and Hattons there
Employ'd the power of fairy hands

To raise the cieling's fretted height,
Each pannel in atchievements cloathing,
Rich windows that exclude the light,
And passages, that lead to nothing.

Full oft within the spacious walls,
When he had fifty winters o'er him,
My grave Lord-Keeper led the brawls ;
The seal and maces danc'd before him.

His bushy beard, and shoe-strings green,
His high-crown'd hat, and sattin doublet,
Mov'd the stout heart of England's Queen,
Though Pope and Spaniard could not trouble it.

What, in the very first beginning !
Shame of the verififying tribe !
Your history whither are you spinning !
Can you do nothing but describe ?

A house there is (and that's enough),
From whence one fatal morning issues
A brace of warriors, not in buff,
But rustling in their silks and tissues.

The first came cap-a-pée from France,
Hèr conquering destiny fulfilling,
Whom meaner beauties eye askance,
And vainly ape her art of killing.

The other Amazon kind Heaven
Had arm'd with spirit, wit, and satire :
But Cobham had the polish given,
And tipp'd her arrows with good-nature.

To celebrate her eyes, her air—
Coarse panegyrics would but tease her.

Melissa is her *Nom de Guerre*.

Alas, who would not wish to please her !

With bonnet blue and capuchine,
And aprons long, they hid their armour,
And veil'd their weapons bright and keen,
In pity to the country farmer.

Fame, in the shape of Mr. P—t,
(By this time all the parish know it)
Had told, that thereabouts there lurk'd
A wicked imp they call a Poet :

Who prowld the country far and near,
Bewitch'd the children of the peasants,
Dried up the cows, and lam'd the deer,
And suck'd the eggs, and kill'd the pheasants.

My Lady heard their joint petition,
Swore by her coronet and ermine,
She'd issue out her high commission
To rid the manor of such vermin.

The Heroines undertook the task,
Thro' lanes unknown, o'er stiles they ventur'd,
Rapp'd at the door, nor stay'd to ask,
But bounce into the parlour enter'd.

The trembling family they daunt,
They flirt, they sing, they laugh, they tattle,
Rummage his mother, pinch his aunt,
And up stairs in a whirlwind rattle.

Each hole and cupboard they explore,
Each creek and cranny of his chamber,
Run hurry-skurry round the floor,
And o'er the bed and tester clamber ;

Into the draws and china pry,
Papers and books, a huge imbroglio !
Under a tea-cup he might lie,
Or creas'd, like dogs-ears, in a folio.

On the first marching of the troops,
The Muses, hopeleß of his pardon,

Convey'd

Convey'd him underneath their hoops
To a small closet in the garden.

So Rumour says : (who will, believe,)
But that they left the door a-jar,
Where, safe and laughing in his sleeve,
He heard the distant din of war.

Short was his joy. He little knew
The power of magic was no fable ;
Out of the window, whisk, they flew,
But left a spell upon the table.

The words too eager to unriddle,
The poet felt a strange disorder :
Transparent bird-lime form'd the middle,
And chains invisible the border.

So cunning was the Apparatus,
The powerful pot-hooks did so move him,
That, will he, nill he, to the great-house
He went, as if the Devil drove him.

Yet on his way (no sign of grace,
For folks in fear are apt to pray,)
To Phœbus he preferr'd his case,
And begg'd his aid that dreadful day.

The Godhead would have back'd his quarrel ;
But with a blush, on recollection,
Own'd, that his quiver and his laurel
'Gainst four such eyes were no protection.

The court was sat, the culprit there,
Forth from their gloomy mansions creeping
The Lady Janes and Joans repair,
And from the gallery stand peeping :

Such as in silence of the night
Come (sweep) along some winding entry,
(Styack has often seen the sight)
Or at the chapel-door stand centry,

In peaked hoods and mantles tarnish'd,
Sour visages, enough to scare ye,

High

High dames of honour once, that garnish'd
The drawing room of fierce Queen Mary.

The Peerefs comes. The audience stare,
And doff their hats with due submission;
She curtsies, as she takes her chair,
To all the people of condition.

The Bard, with many an artful fib,
Had in imagination fenc'd him,
Disprov'd the arguments of Squib,
And all that Groom could urge against him.

But soon his rhetoric forsook him,
When he the solemn hall had seen;
A sudden fit of ague shook him;
He stood as mute as poor Maclean.

Yet something he was heard to mutter,
"How in the Park, beneath an old tree,
" (Without design to hurt the butter,
" Or any malice to the poultry),
" He once or twice had penn'd a sonnet,
" Yet hoped, that he might save his bacon;
" Numbers would give their oaths upon it,
" He ne'er was for a conj'rer taken."

The ghostly prudes with hagg'd face
Already had condemn'd the sinner,
My Lady rose, and with a grace—
She smil'd, and bid him come to dinner.

"Jesu-Maria! Madam Bridget,
" Why, what can the viscountess mean?"
(Cried the square-hoods in woeful fidget)
" The times are alter'd quite and clean!
" Decorum 's turn'd to mere civility,
" Her air and all her manners shew it,
" Commend me to her affability;
" Speak to a commoner and poet!"

[Here 500 Stanzas are lost.]

In 1753, several of his poems were splendidly published, with designs by Mr. Bentley; and this year he lost his mother. In 1756, some young men of the college, whose chambers were near his, diverted themselves with disturbing him by frequent and troublesome noises. This insolence, having endured it a while, he represented to the governors of the college; but, finding his complaint little regarded, he removed to Pembroke-hall. In 1757, he published "The Progress of Poetry," and "The Bard." This year he had the offer of being appointed Poet-Laureat; but he declined the office. Two years after, he quitted Cambridge for some time, and took an apartment near the British Museum; where he resided near three years, reading and transcribing. In 1765, he undertook a journey into Scotland. In 1768, without his own solicitation, or that of his friends, he was appointed regius professor of modern history in the university of Cambridge. He lived there three years after this promotion, and died on the 31st of July, 1772.

The poems of Gray are few in number, but they possess a very high degree of merit. A complete edition of them, with memoirs of his life, including many of his letters, was published by his ingenious friend Mr. W. Mason, in four volumes, 8vo. in 1778.

The following character of Gray was published soon after his death: "Perhaps he was the most learned man in Europe. He was equally acquainted with the elegant and profound parts of science, and that not superficially but thoroughly. He knew every branch of history, both natural and civil; had read all the original historians of England, France, and Italy; and was a great antiquarian. Criticism, metaphysics, morals, politicks, made a principal part of his study; voyages and travels of

all sorts were his favourite amusements; and he had a fine taste in painting, prints, architecture, and gardening. With such a fund of knowledge, his conversation must have been equally instructing and entertaining; but he was also a good man, a man of virtue and humanity. There is no character without some speck, some imperfection; and I think the greatest defect in his was an affectation in delicacy, or rather effeminacy, and a visible fastidiousness, or contempt and disdain of his inferiors in science. He also had, in some degree, that weakness which disgusted Voltaire so much in Mr. Congreve; though he seemed to value others chiefly according to the progress they had made in knowledge, yet he could not bear to be considered himself merely as a man of letters; and though without birth, or fortune, or station, his desire was to be looked upon as a private, independent gentleman, who read for his amusement. Perhaps it may be said, what signifies so much knowledge, when it produces so little? Is it worth taking so much pains to leave no memorial but a few poems? But let it be considered that Mr. Gray was, to others, at least innocently employed; to himself, certainly beneficially. His time passed agreeably; he was every day making some new acquisition in science; his mind was enlarged, his heart softened, his virtue strengthened; the world and mankind were shewn to him without a mask; and he was taught to consider every thing as trifling, and unworthy of the attention of a wise man, except the pursuit of knowledge and practice of virtue in that state wherein God hath placed us."

Some of the Poems of Gray have been treated with great critical arrogance and injustice by Dr. Johnson; but they have been ably defended by several ingenious writers; and Dr. Warton has remarked,
that

that Pope himself has produced nothing equal to the Bard of Gray. Perhaps one reason that induced Johnson to attack Gray's poems with so much severity was, that he had obtained great reputation, though he was a Cambridge man; for such prejudices, however absurd, are known to have operated on the mind of Johnson.

Before we conclude, we shall here insert our author's "Ode to Adversity."

"Daughter of Jove, relentless Pow'r,
Thou Tamer of the human breast,
Whose iron scourge and tort'ring hour,
The bad affright, afflict the best!
Bound in thy adamantine chain
The proud are taught to taste of pain,
And purple Tyrants vainly groan
With pangs unfelt before, unpitied and alone.

"When first thy Sire to send on earth
Virtue, his darling child, design'd,
To thee he gave the heav'nly birth,
And bad to form her infant mind.
Stern rugged nurse! thy rigid lore
With patience many a year she bore;
What sorrow was, thou bad'st her know,
And from her own she learn'd to melt at others' woe.

"Scar'd at thy frown terrific, fly
Self-pleasing Folly's idle brood,
Wild Laughter, Noise, and thoughtless Joy,
And leave us leisure to be good.
Light they disperse, and with them go
The summer Friend, the flatt'ring Foe;
By vain Prosperity received,
To her they vow their truth, and are again believ'd.

"Wisdom in fable garb array'd,
Immers'd in rapt'rous thought profound,

And Melancholy, silent maid,
 With leaden eye, that loves the ground,
 Still on thy solemn steps attend :
 Warm Charity, the general friend,
 With Justice to herself severe,
 And Pity, dropping soft the sadly-pleasing tear.

“ Oh, gently on thy suppliant's head,
 Dread Goddess, lay thy chaf't'ning hand !
 Not in thy Gorgon terrors clad,
 Nor circled with the vengeful band
 (As by the impious thou art seen)
 With thund'ring voice, and threat'ning mien,
 With screaming Horror's funeral cry,
 Despair, and fell Disease, and ghastly Poverty.

“ Thy form benign, oh Goddess, wear,
 Thy milder influence impart,
 Thy philosophic train be there
 To soften, not to wound my heart.
 The generous spark extinct revive,
 Teach me to love and to forgive,
 Exact my own defects to scan,
 What others are to feel, and know myself a man.”

* * * *Authorities.* Mason's Memoirs of the Life
 and Writings of Mr. Gray. Johnson's Lives of
 the Poets.

THE LIFE OF
DAVID HUME.

[A. D. 1711, to 1776.]

DAVID HUME was born at Edinburgh on the 26th of April, 1711. He was descended from a good family, both on the father and mother's side. His father's family was a branch of the Earl of Home's, or Hume's : and his ancestors had been proprietors of the estate, which his brother possessed, for several generations. His mother was daughter of Sir David Falconer, president of the college of justice. His family, however, was not rich ; and, as he was a younger brother, his patrimony was very slender. His father, who was considered as a man of parts, died when he was an infant, leaving him, with an elder brother and sister, under the care of his mother, a woman of great merit, who, though young and handsome, devoted herself entirely to the rearing and educating of her children. He early discovered a strong passion for literature, and prosecuted his studies very successfully. He says himself, " My studious disposition, my sobriety, and my industry, gave my family a notion that the law was a proper profession for me ; but I found an unsurmountable aversion to every thing but the pursuits of philosophy and general learning ;

learning; and, while they fancied I was poring upon Voet and Vinnius, Cicero and Virgil were the authors which I was secretly devouring.

“My very slender fortune, however, being unsuitable to this plan of life, and my health being a little broken by my ardent application, I was tempted, or rather forced, to make a very feeble trial for entering into a more active scene of life. In 1734, I went to Bristol, with some recommendations to eminent merchants, but in a few months found that scene totally unsuitable to me.”

He passed through his academical courses at the University of Edinburgh, and afterwards went over into France, with a view of prosecuting his studies in a country retirement; and he says, “During my retreat in France, first at Rheims, but chiefly at *La Fleche*, in Anjou, I composed my “Treatise of Human Nature.” After passing three years very agreeably in that country, I came over to London in 1737. In the end of 1738, I published my Treatise, and immediately went down to my mother and my brother, who lived at his country-house, and was employing himself very judiciously and successfully in the improvement of his fortune.

“Never literary attempt was more unfortunate than my “Treatise of Human Nature.” It fell dead-born from the press, without reaching such distinction, as even to excite a murmur among the zealots. But being naturally of a chearful and sanguine temper, I very soon recovered the blow, and prosecuted with great ardour my studies in the country. In 1742, I printed at Edinburgh the first part of my “Essays:” the work was favourably received, and soon made me entirely forget my former disappointment. I continued with my mother and brother in the country, and in that time recovered the knowledge of the Greek language,
which

which I had too much neglected in my early youth.

“ In 1745, I received a letter from the Marquis of Annandale, inviting me to come and live with him in England. I found also, that the friends and family of that young nobleman were desirous of putting him under my care and direction, for the state of his mind and health required it.—I lived with him a twelvemonth. My appointments during that time made a considerable accession to my small fortune. I then received an invitation from General St. Clair to attend him as a secretary to his expedition, which was at first meant against Canada, but ended in an incursion on the coast of France. Next year, to wit, 1747, I received an invitation from the General to attend him in the same station in his military embassy to the courts of Vienna and Turin. I then wore the uniform of an officer, and was introduced at these courts, as aid-de-camp to the general, along with Sir Harry Erskine and Captain Grant, now General Grant. These two years were almost the only interruptions which my studies have received during the course of my life : I passed them agreeably, and in good company ; and my appointments, with my frugality, had made me reach a fortune which I called independent, though most of my friends were inclined to smile when I said so ; in short, I was now master of near a thousand pounds.”

It should be observed, that, some time before he went into Germany and Italy, he stood candidate for the chair of moral philosophy in the university of Edinburgh, then vacant by the resignation of Dr. Pringle, afterwards Sir John Pringle, who had been appointed physician to the army. The interest of Mr. Hume was warmly supported by the nobility and gentry ; but, the presbytery of Edinburgh,

having a right to object to one out of three candidates named by the town council, they put their negative upon Mr. Hume, probably from a knowledge of the scepticism of his principles.

He soon after cast a part of his treatise on "Human Nature" into a new form, and published it under the title of "An Enquiry concerning Human Understanding;" as he did also afterwards another part of the same work, under the title of "An Enquiry concerning the Principles of Morals." He now was informed by his bookseller, Mr. Andrew Millar, that his publications were beginning to be the subject of conversation, that the sale of them was gradually increasing, and that there was a demand for new editions of them. 'These symptoms of a rising reputation,' says he, 'gave me encouragement, as I was ever more disposed to see the favourable than unfavourable side of things; a turn of mind which it is more happy to possess, than to be born to an estate of ten thousand a year.'

Mr. Hume's writings excited attention not only by their literary merit, but by the extreme scepticism which they contained. Dr. John Leland, speaking of some of our author's pieces says, 'This gentleman must be acknowledged to be a subtle writer, of a very metaphysical genius, and has a neat and agreeable manner of expression. But it is obvious to every judicious reader, that he has in many instances carried scepticism to an unreasonable height; and seems every where to affect an air of making new observations and discoveries. His writings seem, for the most part, to be calculated rather to amuse, or even confound, than to instruct and enlighten the understanding. And there are not a few things in them, which strike at the foundation of natural, as well as the proofs
' and

‘and evidences of revealed, religion. This appears
 ‘to me to be, in a particular manner, the character
 ‘of his philosophical Essays.’

Dr. Leland also says, that Mr. Hume, “by endeavouring to destroy all reasoning, from causes to effects, or from effects to causes, and not allowing that we can so much as probably infer the one from the other, by arguing either *a priori*, or from experience, subverts, as far as in him lies, the very foundation of those reasonings, that are drawn from the effects which we behold in the frame of the universe, to the existence of one supreme, intelligent, all-powerful Cause; and accordingly we shall find, that he himself afterwards applies this principle to this very purpose. Another use that he makes of this doctrine concerning cause and effect, is, what we should not have expected from it, to confound all difference between physical and moral causes, and to shew that the latter have the same kind of causality with the former. This is the purport of his eighth Essay, which is concerning liberty and necessity. Though, if he argued consistently, he must deny that there is any such thing in nature as necessity, or necessary connection; or that there is either physical or moral cause at all.”

Mr. Hume endeavoured to persuade his readers, that there was no testimony by which the truth of miracles could be proved; and he says, ‘’Tis experience alone which gives authority to human testimony; and ’tis the same experience that assures us of the laws of nature. When therefore these two kinds of experience are contrary, we have nothing to do but to subtract the one from the other. And this subtraction with regard to all popular religions amounts to an entire annihilation.’ And it is chiefly upon this, says Dr. Leland, ‘that he founds the arrogant censure, which,

‘ with an unparalleled assurance, he passes upon all
 ‘ that believe the Christian religion, viz. “ That
 ‘ whosoever is moved by faith to assent to it, is con-
 ‘ scious of a continued miracle in his own person,
 ‘ which subverts all the principles of his under-
 ‘ standing, and gives him a determination to be-
 ‘ lieve whatever is most contrary to custom and ex-
 ‘ perience.” It is thus that Hume concludes his
 ‘ “ Essay on Miracles,” as if he had for ever silenced
 ‘ all the advocates of Christianity; and they must
 ‘ henceforth either renounce their faith, or submit
 ‘ to pass with men of his superior understanding
 ‘ for persons miraculously stupid, and utterly lost
 ‘ to all reason and common sense.’ Mr. Hume’s
 ‘ “ Essay on Miracles” was also answered by Dr.
 Adams, and Dr. Price: and some of his other rea-
 sonings against natural and revealed religion were
 refuted by Dr. Priestley and other learned writers.

Dr. Beattie has taken much pains to confute the
 pernicious sentiments of Mr. Hume, in his “ Essay
 “ on the Nature and Immutability of Truth, in
 “ opposition to Sophistry and Scepticism;” and he
 remarks, that Mr. Hume has gone greater lengths
 in the demolition of common sense than any of his
 sceptical predecessors: and ‘ reared in its place a
 ‘ most tremendous fabrick of doctrine; upon which,
 ‘ if it were not for the flimsiness of its materials,
 ‘ engines might easily be erected, sufficient to over-
 ‘ turn all belief, science, religion, virtue, and so-
 ‘ ciety, from the very foundation.’

In 1751, Mr. Hume removed to Edinburgh, and
 the following year published there his “ Political
 “ Discourses;” which, he observes, were the only
 work of his that was successful on the first publica-
 tion. In 1752, the faculty of advocates chose him
 their librarian, an office, he remarks, from which
 he received little or no emolument, but which gave
 him

him the command of a large library. He then formed the plan of writing the History of England; and, in 1754, published, in 4to. the two first volumes, under the title of "The History of Great Britain, under the House of Stuart." This was at first not so well received as he expected, at which he felt a very great degree of disappointment; so great, indeed, that though he represents himself of a very philosophical temper, he says, "had not the war been at that time breaking out between France and England, I had certainly retired to some provincial town of the former kingdom, have *changed my name, and never more have returned to my native country.*" But he afterwards, as he informs us, "picked up courage, and persevered;" so that in 1758 he published his "History of the House of Tudor;" and afterwards the more early part of his history, from the invasion of Julius Cæsar to the accession of the House of Tudor, which, with the volumes formerly published, completed his history to the Revolution; and, notwithstanding his dissatisfaction at its first reception, his work afterwards obtained a very high degree of celebrity.

In the different editions of his history, Mr. Hume has made a great variety of alterations; and he says, in his own account of his life, "Though I had been taught by experience, that the Whig party were in possession of bestowing all places, both in the state and in literature, I was so little inclined to yield to their senseless clamour, that in above a hundred alterations, which farther study, reading, or reflection, engaged me to make in the reigns of the two first Stuarts, I have made all of them invariably to the Tory side." But the man who can really believe, that Mr. Hume had reason to make a hundred alterations on the Tory side, and not one on the other, must have more

faith than Mr. Hume himself seems to have possessed on any subject.

In relating the farther particulars of his life, Mr. Hume says, "Notwithstanding this variety of winds and seasons, to which my writings had been exposed, they had still been making such advances, that the copy-money given me by the book-sellers, much exceeded any thing formerly known in England; I was become not only independent, but opulent. I retired to my native country of Scotland, determined never more to set my foot out of it; and retaining the satisfaction of never having preferred a request to one great man, or even making advances of friendship to any of them. As I was now turned of fifty, I thought of passing all the rest of my life in this philosophical manner, when I received, in 1763, an invitation from the Earl of Hertford, with whom I was not in the least acquainted, to attend him on his embassy to Paris, with a near prospect of being appointed secretary to the embassy, and, in the mean while, of performing the functions of that office. This offer, however inviting, I at first declined, both because I was reluctant to begin connexions with the great, and because I was afraid that the civilities and gay company of Paris would prove disagreeable to a person of my age and humour; but, on his lordship's repeating the invitation, I accepted of it. I have every reason, both of pleasure and interest, to think myself happy in my connexions with that nobleman, as well as afterwards with his brother, General Conway."

"Those who have not seen the strange effects of modes, will never imagine the reception I met with at Paris, from men and women of all ranks and stations. The more I *resisted* from their excessive civilities, the more I was loaded with them. There is, however, a real satisfaction in living at Paris, from

from the great number of sensible, knowing, and polite company with which that city abounds above all places in the universe. I thought once of settling there for life."

"I was appointed secretary to the embassy; and, in summer 1765, Lord Hertford left me, being appointed Lord Lieutenant of Ireland. I was *chargé d'affaires* till the arrival of the Duke of Richmond, towards the end of the year. In the beginning of 1766, I left Paris, and next summer went to Edinburgh, with the same view as formerly, of burying myself in a philosophical retreat. I returned to that place, not richer, but with much more money, and a much larger income, by means of Lord Hertford's friendship, than I left it; and I was desirous of trying what superfluity could produce, as I had formerly made an experiment of a competency. But, in 1767, I received from Mr. Conway an invitation to be Under-secretary; and this invitation, both the character of the person, and my connexions with Lord Hertford, prevented me from declining. I returned to Edinburgh in 1769, very opulent (for I possessed a revenue of 1000*l.* a year), healthy, and though somewhat stricken in years, with the prospect of enjoying long my ease, and of seeing the increase of my reputation."

One of the most remarkable transactions in Mr. Hume's life was his dispute with Rousseau, in consequence of his having obtained the offer of a pension from the king of England for that very extraordinary man. He had previously procured for him a retreat conformably to the wishes that Rousseau had expressed, at Wooton, in Derbyshire, from whence, soon after his arrival there, he received from him the following letter, in which there is some reference to a contrivance to accommodate Rousseau with a carriage down there at a small expence,

pence, and which was adopted in order to avoid hurting his delicacy.

“ Wooton, March 22, 1766.

“ You see already, my dear patron, by the date of my letter, that I am arrived at the place of my destination ; but you cannot see all the charms which I find in it ; to do this, you should be acquainted with the situation, and be able to read my heart. You ought, however, to read at least those of my sentiments with respect to you, and which you have so well deserved. If I live in this agreeable asylum as happy as I hope to do, one of the greatest pleasures of my life will be, to reflect that I owe it to you. To make another happy, is to deserve to be happy one's self. May you therefore find in yourself the reward of all you have done for me ! Had I been alone, I might perhaps have met with hospitality, but I should have never relished it so highly as I now do, in owing it to your friendship. Retain still that friendship for me, my dear patron ; love me for my sake, who am so much indebted to you ! love me for your own, for the good you have done me. I am sensible of the full value of your sincere friendship ; it is the object of my ardent wishes ; I am ready to repay it with all mine, and feel something in my heart which may one day convince you that it is not without its value. As, for the reasons agreed on between us, I shall receive nothing by the post, you will be pleased, when you have the goodness to write to me, to send your letters to Mr. Davenport. The affair of the carriage is not yet adjusted, because I know I was imposed on ; it is a trifling fault, however, which may be only the effect of an obliging vanity, unless it should happen to be repeated. If you were concerned in
it,

it, I would advise you to give up, once for all, these little impositions, which cannot proceed from any good motive, when converted into snares for simplicity. I embrace you, my dear patron, with the same cordiality which I hope to find in you.'

"J. J. R."

It having been agreed upon between Mr. Hume and Mr. Rousseau not to lay each other under any restraint by a continued correspondence, the only subject of their future letters was the obtaining a pension from the king of England; which was then in agitation; and of which affair Mr. Hume gives the following concise relation.

"As we were conversing together one evening at Calais, where we were detained by contrary winds, I asked Mr. Rousseau if he would not accept of a pension from the king of England, in case his majesty should be pleased to grant him one? To this he replied, it was a matter of some difficulty to resolve on; but that he should be entirely directed by the advice of my Lord Marshall. Encouraged by this answer, I no sooner arrived in London, than I addressed myself to his majesty's ministers, and particularly to General Conway, secretary of state, and General Græme, secretary and chamberlain to the queen. Application was accordingly made to their majesties, who with their usual goodness consented, on condition only that the affair should not be made publick. Mr. Rousseau and I both wrote to my Lord Marshall; and Mr. Rousseau expressly observed in his letter, that the circumstance of the affair's being to be kept secret was very agreeable to him. The consent of my Lord Marshall arrived, as may readily be imagined: soon after which, Mr. Rousseau set out for Wooton; while the business remained some time in suspense, on account of the indisposition of General Conway.

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“In the mean time, I began to be afraid, from what I had observed of Mr. Rousseau’s disposition and character, that his natural restlessness of mind would prevent his enjoyment of that repose, to which the hospitality and security he found in England invited him. I saw, with infinite regret, that he was born for storms and tumults; and that the disgust, which might succeed the peaceful enjoyment of solitude and tranquillity, would soon render him a burthen to himself and every body about him. But, as I lived at the distance of an hundred and fifty miles from the place of his residence, and was constantly employed in doing him good offices, I did not expect that I myself should be the victim of this unhappy disposition.”

General Conway soon after received a letter from Mr. Rousseau, which appeared both to him and Mr. Hume to be a plain refusal of the pension, as long as the article of secrecy was insisted on; but as Mr. Hume knew that Mr. Rousseau had been acquainted with this conduct from the beginning, he was the less surprized at his silence towards him. He thought, that his friend, conscious of having treated him ill in this affair, was ashamed to write to him; and, having prevailed on General Conway to keep the matter still open, he wrote a very friendly letter to Mr. Rousseau, exhorting him to return to his former way of thinking, and to accept of the pension.

Mr. Hume waited three weeks in vain for an answer; he thought this a little strange, and even wrote to Mr. Davenport; but having to do with a very odd sort of man, and still accounting for his silence by supposing him ashamed to write to him, he was resolved not to be discouraged, nor to lose the opportunity of doing him an essential service, on account of a vain ceremonial. He accordingly renewed

renewed his applications to the ministers, and was so happy as to be enabled to write the following letter to Mr. Rousseau.

“Lisle-Street, Leicester-Fields, June 19, 1766.

“As I have not received any answer from you, I conclude, that you persevere in the same resolution of refusing all marks of his majesty’s goodness as long as they must remain a secret. I have therefore applied to General Conway to have this condition removed; and I was so fortunate as to obtain his promise, that he would speak to the king for that purpose. It will only be requisite, said he, that we know previously from Mr. Rousseau, whether he would accept of a pension publicly granted him, that his majesty may not be exposed to a second refusal. He gave me authority to write to you on that subject; and I beg to hear your resolution as soon as possible. If you give your consent, which I earnestly intreat you to do, I know, that I could depend on the good offices of the Duke of Richmond, to second General Conway’s application; so that I have no doubt of success. I am, my dear Sir,

Yours, with great sincerity, D. H.”

In a few days after, Mr. Hume received the following answer:

Mr. Rousseau to Mr. Hume.

“Wooton, June 23, 1766.

“I imagined, Sir, that my silence, truly interpreted by your own conscience, had said enough; but since you have some design in not understanding me, I shall speak. You have but ill-disguised yourself. I know you, and you are not ignorant of it. Before we had any personal connections, quarrels, or disputes; while we knew each other only by literature.

rary reputation, you affectionately made me the offer of the good offices of yourself and friends. Affected by this generosity, I threw myself into your arms; you brought me to England, apparently to procure me an asylum, but in fact to bring me to dishonour. You applied to this noble work with a zeal worthy of your heart, and a success worthy of your abilities. You needed not have taken so much pains: you live and converse with the world; I with myself in solitude. The public love to be deceived, and you were formed to deceive them. I know one man, however, whom you cannot deceive; I mean yourself. You know with what horror my heart rejected the first suspicion of your designs. You know I embraced you with tears in my eyes, and told you, if you were not the best of men, you must be the blackest of mankind. In reflecting on your private conduct, you must say to yourself sometimes, you are not the best of men; under which conviction, I doubt much if ever you will be the happiest.

“I leave your friends and you to carry on your schemes as you please; giving up to you, without regret, my reputation during life; certain that sooner or later justice will be done to that of both. As to your good offices in matters of interest, which you have made use of as a mask, I thank you for them, and shall dispense with profiting by them. I ought not to hold a correspondence with you any longer, or to accept of it to my advantage in any affair in which you are to be the mediator. Adieu, Sir, I wish you the truest happiness; but as we ought not to have any thing to say to each other for the future, this is the last letter you will receive from me.

J. J. R.”

To this letter Mr. Hume immediately sent the following reply:

Mr.

Mr. Hume to Mr. Rousseau.

“ June 26, 1766.

“ As I am conscious of having ever acted towards you the most friendly part, of having always given the most tender, the most active proofs of sincere affection; you may judge of my extreme surprize on perusing your epistle! Such violent accusations, confined altogether to generals, it is as impossible to answer, as it is impossible to comprehend them. But affairs cannot, must not remain on that footing. I shall charitably suppose, that some infamous calumniator has belied me to you. But in that case, it is your duty, and I am persuaded it will be your inclination, to give me an opportunity of detecting him, and of justifying myself; which can only be done by your mentioning the particulars of which I am accused. You say, that I myself know that I have been false to you; but I say it loudly, and will say it to the whole world, that I know the contrary, that I know my friendship towards you has been unbounded and uninterrupted, and that though instances of it have been very generally remarked both in France and England, the smallest part of it only has as yet come to the knowledge of the publick. I demand, that you will produce me the man who will assert the contrary; and, above all, I demand, that he will mention any one particular in which I have been wanting to you. You owe this to me; you owe it to yourself; you owe it to truth, and honour, and justice, and to every thing that can be deemed sacred among men. As an innocent man; I will not say, as your friend; I will not say, as your benefactor; but, I repeat it, as an innocent man, I claim the privilege of proving my innocence, and of refuting any scandalous lye which may have been invented against me. Mr. Davenport, to whom I have sent a copy of your letter, and who
will

will read this before he delivers it, I am confident, will second my demand, and will tell you, that nothing possibly can be more equitable. Happily I have preserved the letter you wrote me after your arrival at Wooton; and you there express in the strongest terms, indeed in terms too strong, your satisfaction in my poor endeavours to serve you; the little epistolary intercourse which afterwards passed between us, has been all employed on my side to the most friendly purposes. Tell me, what has since given you offence. Tell me of what I am accused. Tell me the man who accuses me. Even after you have fulfilled all these conditions, to my satisfaction, and to that of Mr. Davenport, you will have great difficulty to justify the employing such outrageous terms towards a man, with whom you have been so intimately connected, and whom, on many accounts, you ought to have treated with some regard and decency.

“Mr. Davenport knows the whole transaction about your pension, because I thought it necessary that the person who had undertaken your settlement should be fully acquainted with your circumstances; lest he should be tempted to perform towards you concealed acts of generosity, which, if they accidentally came to your knowledge, might give you some grounds of offence. I am, Sir, D. H.”

By the influence of Mr. Davenport, Rousseau wrote Hume another letter, of great length, in which he persisted in his charges and recriminations, so that no accommodation took place between them. There is no reason to suppose, but that Hume really meant to serve Rousseau; but the latter was of a very jealous temper, and his uncommon force of imagination led him to combine circumstances, seemingly minute

minute and trifling, in such a manner as to impose on his own understanding.

The latter years of Mr. Hume were spent by him among his literary friends at Edinburgh, where he died, with great composure, after a lingering illness, on the 25th of August, 1776. His manners were agreeable; he possessed much easiness and cheerfulness of temper; and his conversation was often distinguished by its gaiety and pleasantry.

Of his works, his "History of England" is probably now the most generally read. But this, though it has great literary merit, is very far from containing a just and impartial account of the transactions of this country. In a piece published in 8vo. in 1770, under the title of "Another Letter to Mr. Almon, in matter of Libel," which was then attributed by some to Mr. Dunning, and by others with more probability to Sir Martin Wright, is the following passage, relative to our author's History of England: 'Mr. Hume, the historian, 'instead of relating actions, matters of religion or 'politics, drawing characters, accounting for events, 'or representing the constitution, like all other writers before him, strives to give the whole in a different way, and, having a good deal of ingenuity, 'has so far succeeded as to give another turn to 'almost every thing, insomuch that his history is 'not the true story of this country, nor does any 'man of knowledge look upon it as such.' In 1756, were also published at Edinburgh, in 8vo. "Letters on Mr. Hume's History of England;" and in these letters the very unjust and indefensible representation which Hume has given of the Reformation, and the Reformers, was very properly animadverted upon, and refuted.

In 1778 were published, in 8vo, "Observations on Mr. Hume's History of England," by Dr.

Towers. In this piece the author says, ‘ Few of
 ‘ our modern historical performances have been more
 ‘ read, or more celebrated, than the History of
 ‘ England by Mr. David Hume; and as an elegant
 ‘ composition, and the production of real and distin-
 ‘ guished genius, it is unquestionably entitled to
 ‘ great applause. But though beauty of diction,
 ‘ harmony of periods, and acuteness and singularity
 ‘ of sentiment, may captivate the reader, yet there
 ‘ are other qualifications essentially necessary to the
 ‘ character of a good historian. Fidelity, accuracy,
 ‘ and impartiality, are also requisite; and in these
 ‘ Mr. Hume is frequently deficient; so that those
 ‘ who read his work, with a view to obtain just
 ‘ ideas of the most remarkable transactions and events
 ‘ which have happened in this country, will, if
 ‘ they rely solely on his authority, be led to form
 ‘ conceptions exceedingly erroneous respecting mat-
 ‘ ters of very considerable importance.’ Dr. Towers
 also remarks, that ‘ there is a wide difference be-
 ‘ tween occasional and accidental errors, into which
 ‘ the most impartial historian may sometimes fall,
 ‘ and a kind of systematic misrepresentation, which
 ‘ runs through the greatest part of a considerable
 ‘ work. This appears to be the case with Mr.
 ‘ Hume’s History.’——‘ He was extremely desirous
 ‘ of representing the government of England as ar-
 ‘ bitrary, at least as much so as he could with any
 ‘ degree of plausibility, in the periods preceding the
 ‘ accession of the house of Stuart: and this he was
 ‘ led to do by his desire of vindicating, or extenuat-
 ‘ ing, the tyranny of that family, under the pre-
 ‘ tence, that they found the government despotic,
 ‘ or nearly so, on their accession to the throne of
 ‘ Great Britain.’——‘ His account of the reign of
 ‘ king Charles I. may be considered rather as a
 ‘ specious and artful apology for that prince’s con-
 duct,

‘ duct, than a just history. In some respects it is
 ‘ more partial than the celebrated history of Lord
 ‘ Clarendon, though that nobleman was an avowed
 ‘ partizan of Charles. But this seems to have been
 ‘ necessary, in order to enable Mr. Hume to support
 ‘ his favourite hypothesis.’

Our author likewise observes, that, ‘ in many
 ‘ passages of his History, Mr. Hume seems to take a
 ‘ particular pleasure in degrading the national cha-
 ‘ racter of the inhabitants of England; and, there-
 ‘ fore, in the earlier part of his History, he passes
 ‘ very slightly over those circumstances and trans-
 ‘ actions which reflect honour on the natives of this
 ‘ country; while he dwells in a very copious man-
 ‘ ner on those circumstances and transactions in
 ‘ which they appear to disadvantage.’—‘ He seems
 ‘ also studious to lessen the reputation of some of
 ‘ the most celebrated English geniuses. He gene-
 ‘ rally begins with bestowing some compliments upon
 ‘ them, and then contrives, with great dexterity,
 ‘ to throw out such insinuations against them, and
 ‘ so magnifies their defects, real or imaginary, as
 ‘ almost wholly to overturn what he has said in their
 ‘ favour; and the ideas which he endeavours to
 ‘ convey are such, as, if we adopt them, must greatly
 ‘ lessen our opinion of the merit of the eminent per-
 ‘ sons of whom he speaks.’

After pointing out a variety of instances of par-
 tiality and gross misrepresentation in Mr. Hume’s
 History, Dr. Fowers says, ‘ Notwithstanding the de-
 ‘ fects of Mr. Hume’s History of England, it may
 ‘ be read with considerable advantage, if it be read
 ‘ with caution, with a due attention to the prevail-
 ‘ ing views, sentiments, and prepossessions of the
 ‘ writer, and if it be compared with other English
 ‘ historical authors. Independently of its merit as
 ‘ a composition, it may be admitted, that much
 ‘ real

‘ real information, and many remarks equally just and acute, are to be found in Mr. Hume’s History ; but those who read his work, without such a previous acquaintance with other English historians as will, in some degree, enable them to judge of the truth and impartiality of his representations, will often be led into the most erroneous conceptions. And it is certainly by no means a proper book to be put into the hands of British youth, in order to give them just ideas of the history and constitution of their own country, though this is a use to which it is sometimes applied. It requires a maturity of judgment, and a considerable degree of historic knowledge, to be able to read it without being misled by the political prejudices of the author, and by the art and dexterity which frequently attend his misrepresentations. There are sentiments in it which may be highly pernicious to the minds of youth, especially when considered in the light of subjects of a free state ; and in many places the observations of this historian are calculated to infuse into his readers principles of scepticism, and to give them views very unfavourable, not only to superstition and enthusiasm, but to genuine and rational religion.’

Dr. Towers farther remarks, that ‘ there is a neatness, an elegance, and a perspicuity, in Mr. Hume’s narrations, which cannot fail to captivate his readers. But those, who read history from rational motives, must wish to be instructed, as well as entertained ; and no elegance of composition can atone for gross misrepresentations of the real state of facts.’——‘ Upon the whole, ‘ he says, ‘ it is manifest, that whatever commendation may be due to Mr Hume as an ingenious, elegant, and polished writer, he is not entitled to equal praise as an exact, faithful, and impartial historian. ‘ What-

‘ Whatever may be the beauties of his style, and
 ‘ however we may admire the eloquence with which
 ‘ his work is embellished, it is nevertheless certain,
 ‘ that we must have recourse to other sources of
 ‘ information, if we would obtain an accurate
 ‘ knowledge of the English history, if we would
 ‘ form just ideas of the most remarkable transactions
 ‘ and characters which occur in the annals of th s
 ‘ country.’

In Mr. Hayley’s “ Essay on History,” are the following lines relative to RAPIN and HUME :

“ Nor shalt thou want, RAPIN ! thy well-earn’d
 praise,
 The sage POLYBIUS thou of modern days !
 Thy sword, thy pen, have both thy name endear’d ;
 This join’d our arms, and that our story clear’d.
 Thy foreign hand discharg’d th’ Historian’s trust,
 Unsway’d by party, and to freedom just.
 To letter’d fame we own thy fair pretence,
 From patient labour, and from candid sense.
 Yet public favour, ever hard to fix,
 Flew from thy page, as heavy and prolix.
 For soon, emerging from the sophist’s school,
 With spirit eager, yet with judgement cool,
 With subtle skill to steal upon applause,
 And give false vigour to the weaker cause ;
 To paint a specious scene with nicest art,
 Retouch the whole, and varnish every part ;
 Graceful in style, in argument acute ;
 Master of every trick in keen dispute !
 With these strong powers to form a winning tale,
 And hide deceit in moderation’s veil,
 High on the pinnacle of fashion plac’d,
 HUME shone the idol of historic taste.
 Already, pierc’d by freedom’s searching rays,
 The waxen fabric of his fame decays.—

Think not, keen Spirit ! that these hands presume
 To tear each leaf of laurel from thy tomb !
 These hands ! which, if a heart of human frame
 Could stoop to harbour that ungenerous aim,
 Would shield thy grave, and give, with guardian care,
 Each type of eloquence to flourish there !
 But public love commands the painful task,
 From the pretended sage to strip the mask,
 When his false tongue, averse to freedom's cause,
 Profanes the spirit of her antient laws.
 As Asia's soothing opiate drugs, by stealth,
 Shake every slacken'd nerve, and sap the health ;
 Thy writings thus, with noxious charms refin'd,
 Seeming to soothe its ills, unnerve the mind.
 While the keen cunning of thy hand pretends
 To strike alone at party's abject ends,
 Our hearts more free from faction's weeds we feel,
 But they have lost the flower of patriot zeal.
 Wild as thy feeble metaphysic page,
 Thy hist'ry rambles into sceptic rage ;
 Whose giddy and fantastic dreams abuse
 A HAMPDEN'S virtue, and a SHAKESPEARE'S Muse."

In the last edition of his History, which he prepared for the press during his life-time, Hume says, that, in consequence of the influence of the Whigs, " Compositions the most despicable, both for style
 " and matter, have been extolled, and propagated,
 " and read, as if they had equalled the most celebrated remains of antiquity." These *despicable compositions*, he has the arrogance and inconsistency to inform his readers, in a note (Hist. vol. VIII. p. 323, edit. 1778), are those of *Rapin Thoyras, Locke, Sydney, Hoadly*, &c. tho' in his Political Discourses, (edit. Edinb. 1752), he styles Rapin the most judicious of historians. There are many alterations and variations in the different editions of his works.

In 1783 were published, in 12mo. written by Mr. Hume, "Essays on Suicide, and the Immortality of the Soul." They had been printed many years before, in the author's life time, but were then suppressed by the bookseller, who was threatened with a prosecution. Mr. Hume did not, however, approve of this caution of his bookseller, and appeared very desirous that the pieces should be published. But Hume must have had strange ideas if he really supposed, that he was rendering any service to mankind, by vindicating suicide, and opposing the doctrine of a future state. The Monthly Reviewers, after giving an account of these pieces, and stating some of his arguments, say, "Were a drunken libertine to throw out such nauseous stuff in the presence of his bacchanalian companions, there might be some excuse for him; but were any man to advance such doctrines in the company of sober citizens, men of plain sense and decent manners, no person, we apprehend, would think him entitled to a serious reply but would hear him with silent contempt."

*** *Authorities.* Life of David Hume, written by himself. Annual Register, Vol. XIX. Monthly Review, Vol. XXXV. &c. Leland's View of the Deistical Writers, &c.

THE LIFE OF
WILLIAM SHENSTONE.

[A. D. 1714, to 1763.]

WILLIAM SHENSTONE was born on the 18th of November, 1714, at the Leafowes, in the parish of Hales-Owen, which is surrounded by Warwickshire and Worcestershire, but was, in the division of the kingdom, for some reason not now discoverable, appended to Shropshire, though nearly ten miles distant from any other part of the country. He was the son of Thomas Shenstone, a plain uneducated country gentleman, who had a small estate, which he farmed himself. His mother was of the family of the Penns of Harborough, a respectable family in that neighbourhood; and, by the death of her brother, Mrs. Shenstone became co-heiress of his estate, the moiety of which afterwards made our poet's fortune amount to about 300l a year.

He learned to read of an old dame, whose name he has recorded in one of his letters, and whom the poem of the "School Mistress" has delivered to posterity; and he soon received such delight from books, that he was always calling for new entertainment, and expected that, when any of the family
went

went to market, a new book should be bought him, which, if they returned home later than his usual hour of rest, was in fondness carried to bed and laid by him. It is also said, that, when his request had been neglected, his mother, in order to pacify him for the night, was obliged to give him a piece of wood wrapped up in paper, in the form of a book, which he would hug to his pillow till the morning discovered the deception.

As he grew older, he went for a while to the grammar-school in Hales-owen, and was placed afterwards with Mr. Crumpton, an eminent schoolmaster at Solihull in Warwickshire, where he distinguished himself by the quickness of his progress in the Latin and Greek classics. From this school he was sent, in the year 1732, to Pembroke College in Oxford, in which society he continued his name ten years, though he took no degree. After the first four years, he put on the Civilian's gown, but with what design does not appear, as he shewed no intention of engaging in any profession. When he was young, he was deprived of his father, and soon after of his grandfather, and was with his brother left to the care of his grandmother, who managed the estate till her death, which happened about the time of his going to Oxford, when the care of his affairs devolved to his uncle, the Reverend Mr. Dolman, of Brome in Staffordshire, whose attention he always mentioned with gratitude.

Dr. Johnson says, that "at Oxford Shenstone employed himself upon English poetry;" but Mr. Graves says, that "at Oxford, Mr. Shenstone only amused himself occasionally with English poetry; and employed himself in the study of the mathematics, logic, natural and moral philosophy, and the other sciences usually taught in the University. He made a considerable progress in them,

and seemed fond of them ; of which the frequent allusions to those sciences in his writings are a sufficient proof."

In 1737, he published, at Oxford, a small collection of his poems, without his name, in 12mo. When he left the University, he lived for some time at Harborough, in the parish of Hagley, where he had a house, which came to him by the unexpected death of his maternal uncle. This house, which was probably of the age of queen Elizabeth, or earlier, was situated, Mr. Graves says, by the side of a large pond, shaded by venerable oaks and elms, and rendered more solemn by a colony of rooks, who seemed to have been coeval with the worthy family who gave them protection.

In 1740, Mr Shenstone published his "Judgment of Hercules," addressed to Mr. Lyttleton, afterwards lord Lyttleton, whose interest he supported with great warmth at an election. About this time, and for several years after, he made occasional excursions to London, Bath, and other places of public resort. In 1742, he published his "School-Mistress," which is one of the most popular of his performances. It was in 1745, that Mr. Shenstone had the misfortune to lose his uncle, Mr. Dolman, to whose kind management of his affairs he had hitherto been principally indebted for his ease and leisure : and the care of his fortune now falling upon himself, he became more resident at the Leasowes, where at first he boarded with his tenants, who were distantly related to him ; but finding this mode of living inconvenient, he took the whole estate into his own hands, more to the improvement of its beauty, than the increase of its produce.

The manner of laying out ground in the natural style was quite in its infancy, when Mr. Shenstone began

began to display his ambition of rural elegance, and very little of what was executed at first now remains unaltered; but by degrees he brought the Leasowes to such perfection, that, long before he died, his little domain had not only attracted the notice and procured him the acquaintance of persons the most distinguished for rank or genius, but was become the envy of the great, and the admiration of the skilful; a place to be visited by travellers, and copied by designers.

Mr. Shenstone first embellished his farm, with an eye to the satisfaction he should receive from it's beauty; but it was not long before he grew dependent upon the friends it brought him for the principal enjoyment it afforded; "he was" (as he himself observes) "pleased to find them pleased, and "enjoyed it's beauties by reflection." He had indeed a constant succession of visitants, every summer; and as his *Ferme Ornée* thus brought the world home to him, when he had too much indolence to go forth in quest of it, he looked upon his scheme of improving and ornamenting the Leasowes as the luckiest he had ever pursued; more especially as it procured him interviews with persons whom it might otherwise have been his wish rather than his good fortune to see. But this pleasure was of short duration. It ceased with the summer; and, at the approach of winter, he had a regular return of nervous and hypochondriacal complaints, which brought him into such a state of heaviness and lassitude as rendered him averse to all activity both of body and mind. These complaints, if not in a great measure produced, were certainly aggravated by desponding reflections on the narrowness of his circumstances, and the embarrassed state of his affairs. For being naturally inattentive to the rules of œconomy, and his taste for rural improvements

leading him continually into fresh expences, his fortune (which never exceeded three hundred pounds a year) was gradually impaired; and, to add to his afflictions, he was unhappily involved in a lawsuit with a near relation, which, though it was at length accommodated by the generous interposition of one of his noble friends, robbed him of his peace for six of the best years of his life.

Mr. Shenstone continued from time to time to publish various poetical pieces, particularly "Rural Elegance," an Ode addressed to the Duchess of Somerset, a Pastoral Ballad, in four parts, which has great merit; and also the following

ODE TO MEMORY.

I.

"O Memory! celestial maid!

Who glean'st the flow'rets cropt by time;
And, suffering not a leaf to fade,

Preserv'st the blossoms of our prime;
Bring, bring those moments to my mind,
When life was new, and Lesbia kind.

II.

And bring that garland to my sight,
With which my favour'd crook she bound;
And bring that wreath of roses bright,
Which then my festive temples crown'd.
And to my raptur'd ear convey
The gentle things she deign'd to say.

III.

And sketch with care the Muse's bow'r,
Where Isis rolls her silver tide;
Nor yet omit one reed, or flow'r,
That shines on Cherwell's verdant side;
If so thou may'st those hours prolong,
When polish'd Lycon join'd my song.

IV.

IV.

The song it 'vails not to recite—

But sure, to sooth our youthful dreams,
Those banks and streams appear'd more bright

Than other banks, than other streams:

Or, by thy softening pencil shewn,
Assume they beauties not their own?

V.

And paint that sweetly vacant scene,

When, all beneath the poplar bough,
My spirits light, my soul serene,

I breath'd in verse one cordial vow;
That nothing should my soul inspire,
But friendship warm, and love entire.

VI.

Dull to the sense of new delight,

On thee the drooping Muse attends:
As some fond lover, robb'd of sight,

On thy expressive pow'r depends;
Nor would exchange thy glowing lines,
To live the lord of all that shines.

VII.

But let me chase those vows away

Which at Ambition's shrine I made;
Nor ever let thy skill display

Those anxious moments, ill repaid:
Oh! from my breast that season raise,
And bring my childhood in its place.

VIII.

Bring me the bells, the rattle bring,

And bring the hobby I bestrode;

When pleas'd, in many a sportive ring,

Around the room I jovial rode:

Ev'n let me bid my lyre adieu,

And bring the whistle that I blew.

IX.

Then will I muse, and pensive say,

Why did not these enjoyments last?

How sweetly wasted I the day,
 While innocence allow'd to waste ?
 Ambition's toils alike are vain,
 But ah ! for pleasure yield us pain."

Our author also wrote twenty-fix elegies, some of which have great excellence. Many of his pieces were first published in Doddsley's collection of Poems. Among his smaller pieces, are the following lines, written at an inn at Henley.

" TO thee, fair Freedom ! I retire,
 From flattery, cards, and dice, and din ;
 Nor art thou found in mansions higher
 Than the low cot, or humble inn.
 'Tis here with boundless power I reign ;
 And every health, which I begin,
 Converts dull port to bright champaign ;
 Such Freedom crowns it at an inn.
 I fly from pomp, I fly from plate,
 I fly from Falshood's specious grin ;
 Freedom I love, and form I hate,
 And chuse my lodgings at an *inn*.
 Here, waiter ! take my fordid ore,
 Which lacqueys else might hope to win ;
 It buys what courts have not in store,
 It buys me freedom at an *inn*.
 And now once more I shape my way
 Thro' rain or shine, thro' thick or thin,
 Secure to meet, at close of day,
 With kind reception—at an *inn*.
 Whoe'er has travell'd life's dull round,
 Where'er his various tour has been,
 May sigh to think how oft he found
 His warmest welcome—at an *inn*."

One of Mr. Shenstone's principal amusements was an epistolary correspondence with several of his friends,

friends, particularly Mr. Graves, Mr. Jago, Mr. Whistler, and lady Luxborough, sister to lord Bolingbroke. A volume of this lady's letters to Mr. Shenstone were published in 8vo. in 1775. It is said, that, at the latter end of his life, he was upon the point of being made easy, so far as an increase of fortune could effect it, by the good offices of some who were concerting measures for procuring him a pension; and it is observed, that such bounty could not have been ever more properly bestowed: but whilst these kind friends were indulging themselves in the pleasing thought of having provided for his future ease, and tranquil enjoyments of life, their generous intentions were frustrated by his death, which was probably hastened by his anxieties. He died at the Leasowes, of a putrid fever, on the 11th of February, 1763, and was buried by the side of his brother in the Church-yard of Hales-Owen, under a plain flat stone, inscribed with his name.

The character of Shenstone was very amiable. Dr. Johnson, though he has not done justice to his talents or his writings, says of him, that "his life was unstained by any crime." The elegy on Jessy, which has been supposed to relate an unfortunate and criminal amour of his own, was known by his friends to have been suggested by the story of Miss Godfrey in Richardson's Pamela." Mr. Dodley says of Shenstone, that "Tenderness, in every sense of the word, was his peculiar characteristic; his friends, his domestics, his poor neighbours, all daily experienced his benevolent turn of mind. Indeed, this virtue in him was often carried to such excess, that it sometimes bordered upon weakness: yet if he was convinced that any of those, ranked amongst the number of his friends, had treated him ungenerously, he was not easily reconciled. He

used a maxim, however, on such occasions, which is worthy of being observed and imitated: "I never (said he) will be a revengeful enemy; but I cannot, it is not in my nature, to be half a friend."—He was in his temper quite unsuspicious; but if suspicion was once awakened in him, it was not laid asleep again without difficulty.

"He was no œconomist; the generosity of his temper prevented him from paying a proper regard to the use of money: he exceeded therefore the bounds of his paternal fortune, which before he died was considerably encumbered. But when one recollects the perfect Paradise he had raised around him, the hospitality with which he lived, his great indulgence to his servants, his charities to the indigent, and all done with an estate not more than three hundred pounds a year, one should rather be led to wonder that he left any thing behind him, than to blame his want of œconomy. He left however more than sufficient to pay all his debts, and by his Will appropriated his whole estate for that purpose.

"It was perhaps from some considerations on the narrowness of his fortune, that he forebore to marry; for he acknowledged it was his own fault that he did not accept the hand of the lady whom he so tenderly loved, and whose charms he had so affectingly sung in his celebrated "Pastoral Ballad."

"In his person, Mr. Shenstone, as to height, was above the middle stature, but largely and rather inelegantly formed; his face seemed plain till you conversed with him, and then it grew very pleasing. In his dress he was negligent, even to a fault; though when young, at the University, he was accounted a beau. He wore his own hair, which was quite grey very early, in a particular manner; not from any affectation of singularity, but from a maxim he had laid down, that without too slavish a regard

regard to fashion, every one should dress in a manner most suitable to his own person and figure."

The whole of Mr. Shenstone's Works have been printed in three volumes, 8vo. The last volume consists entirely of letters to his friends.

* * * *Authorities.* Johnson's Lives of the Poets. Graves's Recollections of some Particulars in the Life of William Shenstone, Esq. British Biography, 8vo, vol. X.

THE LIFE OF
THOMAS NEWTON,
BISHOP OF BRISTOL.

[A. D. 1704, to 1781.]

THIS learned prelate was born at Lichfield on the 1st of January, 1704. He was son to John Newton, a considerable brandy and cyder merchant in that city. He received the first part of his education in the free-school of Lichfield, whence he was removed to Westminster-school in 1717. During the time he was at Westminster, there were, he observes, more young men who made a distinguished figure afterwards in the world, than perhaps at any other period, either before or since. He particularly mentions William Murray, the present earl of Mansfield, with whom he lived on terms of the highest friendship to the last.

He continued six years at Westminster school, five of which he passed in college. He went to Cambridge, and entered at Trinity College. Here he constantly resided eight months, at least, in every year, till he had taken his Bachelor of Arts' degree. Soon after he was chosen fellow of Trinity College, he came to settle in London. As it had been his inclination from a child, and he was also designed for Holy Orders, he had sufficient time to prepare himself, and composed some sermons, that he might have a stock in hand when he entered on the ministry. His title for Orders was his Fellowship: and he was ordained deacon in December 1729, and priest in the February following, by bishop Gibson.

At his first setting-out in the world, he officiated as curate at St. George's, Hanover square; and continued for several years assistant-preacher to Dr. Trebeck. His first preferment was that of reader and afternoon-preacher at Grosvenor chapel, in South Audley Street. This introduced him to the family of lord Tyrconnel, to whose son he became tutor. He continued in this situation for many years, very much at his ease, and on terms of great intimacy and friendship with lord and lady Tyrconnel, without so much (says he) as an unkind word or a cool look ever intervening.

In the spring of 1744, he was, through the interest of the earl of Bath (who was his great friend and patron, and whose friendship and patronage were returned by grateful acknowledgments and the warmest encomiums), presented to the rectory of St. Mary le Bow; so that he was forty years old before he obtained any living.

At the commencement in 1745, he took his doctor's degree.

In

In the spring of 1747 he was chosen lecturer of St. George's, Hanover-square, by a most respectable vestry of noblemen and gentry of high distinction.

In August following he married his first wife, the eldest daughter of Dr. Trebeck, an unaffected, modest, decent, young woman, with whom he lived very happily, in mutual love and harmony, near seven years.

In 1749, Dr. Newton published his splendid edition of Milton's "Paradise Lost," with notes, in 4to. and afterwards "Paradise Regained," and the other poems of Milton; and by the different editions which he published of Milton's poetical works, he gained, as he says himself, "more than Milton did by all his works put together."

In 1754, he lost his father, at the age of 83, and within a few days his wife, at the age of 38. This was the severest trial he ever underwent, and almost overwhelmed him. At that time he was engaged in writing his Dissertations on the Prophecies; and happy it was for him: for in any affliction he never found a better or more effectual remedy, than plunging deep into study, and fixing his thoughts as intensely as he possibly could upon other subjects. The first volume was published the following winter; but the other did not appear till three years afterwards, as, for the encouragement of his work, he was appointed, in the mean time, to preach the Boyle's lecture. The bishop informs us, that 1250 copies of the Dissertations were taken at the first impression, and a thousand at every other edition: and "though (says he) some things have been published since upon the same subjects, yet they still hold up their head above water, and, having gone through five editions, are ready prepared for another. Abroad, too, their reception hath not been unfavourable, if accounts from
thence

thence may be depended upon." They were translated into the German and Danish languages; and received the warmest encomiums from persons of learning and rank.

In 1757, he was made prebendary of Westminster; and the same year he was appointed sub-almoner to his majesty. In September, 1761, he married a second wife. He was then in immediate expectation of a bishoprick, and conceived that a wife would be very necessary in that situation. Of his reasons for taking a second wife he has himself given the following account: "He found his time and attention much divided even by the cares of his little family. The study of sacred and classic authors ill agreed with accounts of butchers' and bakers' bills; and by daily experience he was convinced more and more, that it was not good for man to live alone, without an help-meet for him. And especially when he had some prospect of a bishoprick, fresh difficulties and troubles opened to his view. There would be two houses at least to be furnished, there would be a greater number of servants to be taken, there would be a better table and public days to be kept; and he plainly foresaw, that he must either fall a prey to servants, or must look out for some clever sensible woman to be his wife, who had some knowledge and experience of the world; who was capable of superintending and directing his affairs; who was a prudent manager and oeconomist, and could lay out his money to the best advantage; who though she brought no fortune, yet might save one, and be a fortune in herself; who could supply his table handsomely, yet not expensively, and do the honours of it in a becoming manner; who had no more taste and love of pleasure than a reasonable woman should have; who would be happier in staying with her husband at home

home than in perpetually gadding abroad; who would be careful and tender of his health, and in short be a friend and companion of all hours."

From these considerations the bishop was induced to take his second wife, who was the widow of the Rev. Mr. Hand, and daughter of John Lord viscount Lisburne; and the same month he was nominated to the bishoprick of Bristol. It appears that at this time, as well as afterwards, Dr. Newton was much in favour with the earl of Bute and the princess dowager of Wales. In the year 1764, he was offered the primacy of Ireland, which he declined; but, in 1768, he accepted the deanery of St. Paul's, which, in connexion with his bishoprick, he declared to be all the preferment that he desired. He was often troubled with ill health; but he lived to be upwards of seventy-eight years of age, and died on the 14th of February, 1782. A monument was erected to his memory, by his widow, in Bow-church, Cheapside, of which he was twenty-five years rector.

In 1782, the Works of Dr. Newton, Bishop of Bristol, and some account of his life, and anecdotes of his friends, were published in three volumes, 4to. and afterwards reprinted in six volumes, 8vo. The anecdotes of his friends and acquaintance, and of his own times, are not unentertaining; but there is in them much partiality, and much misrepresentation. He had strong prejudices, and was apt to judge very unfavourably of those whose sentiments in religion or politics were different from his own. The character given by him of the members of both houses of parliament, in opposition to the court, about the year 1780, is grossly unjust; and his account of the riots in London at that period is written under the influence of great prejudice, and some of the facts are much misrepresented.

presented. The bishop has also made some absurd observations on the contest between Great Britain and the American colonies. Indeed, whatever merit bishop Newton might have as a divine, he appears to have had no merit whatever as a politician. His observations on this subject are scarcely ever deserving of the least attention. He appeared to have no just ideas either of civil or religious liberty. In his "Letter to the New Parliament, with Hints of some Regulations which the Nation hopes and expects from them," published in his works, are some sentiments so despotic, so injurious to the common people, and so unworthy of an English bishop, as to be better adapted to the government of Turkey than to that of Great Britain. In the characters of literary men of his own time, he is also not always perfectly impartial. In the parallel which he has drawn between bishop Warburton and Dr. Jortin, he is partial to Warburton, and does not do justice to Jortin.

Bishop Newton's *Dissertations on the Prophecies* are a very valuable work, and are comprehended in three volumes, 8vo, separate from his other works. His other works consist of dissertations on various theological subjects, occasional sermons, and episcopal charges. Of these dissertations, &c. the following is a brief account of the titles.

DISSERTATIONS. On Moses and his Writings—History of the Creation and the Fall—Antediluvian World—Deluge, and the subsequent History of Noah—Confusion of Languages, Dispersion of Mankind, and Origin of Nations—Abraham—Offering up Isaac—State of Religion in Abraham's time—subsequent Patriarchs—David and Nathan—Religious Melancholy—God's Omnipresence—Goodness of God—Religion our Pleasure—and
Comfort

Comfort—Government of our Thoughts—and of our Tongues—Men the Authors of their own Misery or Happiness—Chearful and Wounded Spirit—Flattery—Reproof—Agur's Wish—Public Worship—Dreams—Abuse of Names and Words—Modesty and Shame—Learned Pride—Philosophy of the Scriptures—Expediency of the Christian Revelation—Written Word—John the Baptist—Our Lord's Incarnation—Nativity—Time of it—Names of Jesus and Christ—His Private Life—His Temptation—Fasting, &c.—The Lord's Prayer—Daily Service of the Church—Christ's Miracles—The Demoniacs—Blasphemy against the Holy Ghost—Parable of the Tares—Heresies and Schisms—The two great Commandments—Parable of the Talents—Mark ix. 49. 50.—The Prodigal—Luxury—Woman of Samaria—Our Lord's Eloquence—Christianity, true Liberty—Christian Sacraments—Infidelity of the Jews—Sufferings of Christ—His Resurrection—Ascension—Use of Reason in Religion—Mysteries—Long Life of St. John—St. Paul's Eloquence—Before Felix—At Melita—Confirmation—Love of Novelty—Running in Debt—St. Paul's Description of Charity—Self-Knowledge—Anger—Beauty of Virtue—Conversation—Appearance of Evil—Prevalence of Popery—Angels—Infidelity of the present Age—Recompence of Reward—Sin which easily besets us—Romish Clergy Lords over God's Heritage—Cessation of Miracles—Difficulties of Scripture—Intermediate State—General Resurrection—Judgment—Final State and Condition of Men.

“ OCCASIONAL SERMONS. Forms of Prayer at St. Mary le Bow, in 1745—Pharisaism and Popery paralleled at ditto, on account of the Rebellion in 1745—Before the House of Commons, on the General Fast, December 18, 1745—At the consecration

tion of Dr. Warburton, January 20, 1760 [Mark iii. 14.]—Before the King, on the Day of his Accession, 1761 [1 Peter ii. 17.]—The Good Samaritan: at Bristol, for the Benefit of the Infirmary—On Moderation: before the Lords, January 30, 1764—The Gospel preached to the Poor—On the Imperfect Reception of the Gospel: before the Society for the Propagation of the Gospel, February 17, 1769 [Joh. x. 16.]

EPISCOPAL CHARGES. On reading the Scriptures—Increase of Popery—Licentiousness of the Times—Late attempts against the Church—Dissuasive from Schism.

In his Dissertations on the Philosophy of Scripture, Bishop Newton enumerates and answers the common objections which Infidelity hath alleged to invalidate its credit. At the conclusion, by way of strengthening the cause of religion, by illustrious examples drawn from the fields of philosophy, he gives the following account of four of the most eminent that Britain hath to boast of, viz. Lord Bacon, Boyle, Locke, and Sir Isaac Newton.

“The first was, perhaps, the most universal genius that ever appeared in this country, or in any other. He made the laws of his country his particular study; and was promoted, by his superior merit in his profession, to the highest employment in the state: but his active, comprehensive soul was not confined or limited there. He ranged through all arts and sciences, showed wherein they were defective, chalked out the method how they might be improved; and the advancement of learning, that hath been made since his days, hath been chiefly owing to a pursuance of his schemes, by treading in his footsteps, and tracing and deducing the rivers, whereof he discovered the springs and sources. His writings (the principal of them being
written

written in the learned language) have done infinite honour to the nation ; and in all of them, even those of them which are not professedly written upon divine subjects, there is yet a great spirit of piety and religion ; and we plainly see his reverence of the Scriptures, by his frequent allusions to them, and citations from them. His noted axiom was, “ That a little philosophy inclineth man’s mind to Atheism ; but depth in philosophy bringeth men’s minds about to religion ; ” and he placeth theology at the head of all learning, as the highest perfection and attainment of human nature.

“ The second was of a noble family, and applied himself chiefly to experimental philosophy : and what was the consequence of his searches into nature, but having a more profound reverence for the God of Nature ? It is related of him, that he never mentioned the name of God, without a solemn pause in his discourse ; so far was he from treating it lightly or irreverently ; so full was his mind of pious love and veneration. Amidst his numerous philosophical writings, he found time also to write upon religious subjects. He wrote a treatise particularly on the excellency of theology, compared with natural philosophy, and another of the style of the Scriptures, with admiration and rapture. He was at the expence of large impressions of the Bible, and translations into several languages, for the use of the poor, both at home and abroad. Having employed his whole life in doing good, he extended his benevolence and charities to mankind after his death, and founded an annual lecture, with a handsome salary, for the proof of natural and revealed religion, against Atheists, Deists, and all other Infidels whomsoever.

“ The third was a most excellent metaphysician, and inquired particularly into the powers and limits
of

of the human understanding; an author, happy in a wonderfully clear vein of thinking and reasoning; drew his materials not so much from books as from his own thoughts and reflections, and knew how to dress those thoughts in easy and agreeable language; a friend to liberty, both civil and religious, but an advocate for revelation; wrote largely of the reasonableness of Christianity; made a most excellent paraphrase and annotations on the principal of St. Paul's Epistles, wherein he hath done more towards clearing and explaining their sense and meaning than any commentator, I had almost said than all the commentators before him; and, doubtless, would have obliged us with more such writings if he had lived longer, having dedicated the remainder of his days wholly and solely to these studies.

“The fourth was a prodigy indeed of mathematical knowledge! There was none like him before him; and it may be questioned, whether after him there will any “arise like unto him.” It is said by Dr. Keil, that if all philosophy and mathematics were considered as consisting of ten parts, nine of them are entirely of his discovery and invention. And his modesty, humility, and other virtues, were as great and conspicuous as his learning and knowledge. He spoke always of the Supreme Being in a manner becoming a philosopher; attempted to settle the chronology of ancient kingdoms conformable to Scripture; and wrote observations on some of the most difficult parts of Holy Writ, the Prophecies of Daniel, and St. John's Revelation; making thus the word of God the port and haven of all his labours, and doing as every wise man should, beginning with philosophy, and ending in religion.”

It is observable that bishop Newton, though a great stickler for what he thought orthodoxy, and
extremely

extremely averse to any liberal toleration of the Dissenters, was himself a Dissenter from the Established Church respecting the doctrine of eternal punishments, which he did not believe, and expressly wrote against in one of the pieces published since his death.

* * * *Authorities.* Life and Works of Bishop Newton, 6 vols, 8vo. Monthly Review, vol. LXVIII, &c.

THE LIFE OF DR. AKENSIDE.

(A. D. 1721, to 1770.)

MARK AKENSIDE was born at Newcastle upon Tyne on the 9th of November, 1721. He was the second son of Mark Akenfide, a substantial butcher in that town, at the free-school of which he received the earliest part of his grammatical education. He was next put under the care of Mr. Wilfon, a dissenting minister, who kept a private academy at Newcastle. At about the age of eighteen he was sent to the university of Edinburgh, with a view of becoming a dissenting minister, his parents, and relations in general, being

being Presbyterians. But it was only for one winter that he prosecuted his studies upon this plan; after which he applied himself to physic. His genius, and his taste for poetry, were displayed while he was at the grammar-school at Newcastle, and during his continuance at Mr. Wilson's academy; and at Edinburgh he likewise distinguished himself by his poetical compositions. After staying three years at Edinburgh, he removed to Leyden, where he continued two years; and there, in 1744, he took the degree of doctor of physic; having previously, as Dr. Johnson says, "according to the custom of the Dutch universities, published a thesis, or dissertation. The subject which he chose was, *the Original and Growth of the Human Fœtus*; in which he is said to have departed, with great judgment, from the opinion then established, and to have delivered that which has since been confirmed and received." On his leaving Holland, he wrote the following ode:

I. 1.

"FAREWELL to Leyden's lonely bound,
The Belgian Muse's sober seat;
Where, dealing frugal gifts around
To all the favourites at her feet,
She trains the body's bulky frame
For passive, persevering toils;
And lest, from any prouder aim,
The daring mind should scorn her homely spoils,
She breathes maternal fogs to damp its restless flame.

I. 2.

Farewell the grave, pacific air,
Where never mountain zephyr blew:
The marshy levels lank and bare,
Which Pan, which Ceres, never knew:
The Naiads, with obscene attire,

Urging

Urging in vain their urns to flow ;
 While round them chaunt the croaking choir,
 And happ'ly sooth some lover's prudent woe,
 Or prompt some restive Bard, and modulate his lyre.

I. 3.

Farewell, ye nymphs, whom sober care of gain
 Snatch'd in your cradles from the God of Love :
 She render'd all his boasted arrows vain ;
 And all his gifts did he in spite remove.
 Ye too, the slow-ey'd fathers of the land,
 With whom dominion steals from hand to hand,
 Unown'd, undignify'd by public choice,
 I go where liberty to all is known,
 And tells a monarch on his throne,
 Tells him he reigns, he lives but by her voice.

II. 1.

O my lov'd England, when with thee
 Shall I sit down, to part no more ?
 Far from this pale, discolour'd sea,
 That sleeps upon the reedy shore,
 When shall I plough thy azure tide ?
 When on thy hills the flocks admire,
 Like mountain snows ; till down their side
 I trace the village and the sacred spire,
 While bowers and copses green the golden slope divide ?

II. 2.

Ye nymphs who guard the pathless grove,
 Ye blue-ey'd sisters of the streams,
 With whom I wont at morn to rove,
 With whom at noon I talk'd in dreams ;
 O ! take me to your haunts again,
 The rocky spring, the greenwood glade ;
 To guide my lonely footsteps deign,
 To prompt my slumbers in the murmuring shade,
 And sooth my vacant ear with many an airy strain.

II. 3.

And thou, my faithful harp, no longer mourn
 Thy drooping master's inauspicious hand :
 Now brighter skies and fresher gales return,
 Now fairer maids thy melody demand.
 Daughters of Albion, listen to my lyre !
 O Phœbus ! guardian of the Aonian choir,
 Why sounds not mine harmonious as thy own,
 When all the virgin deities above
 With Venus and with Juno move
 In concert round the Olympian father's throne ?

III. 1.

Thee too, protectress of my lays,
 Elate with whose majestic call
 Above degenerate Latium's praise,
 Above the slavish boast of Gaul,
 I dare from impious thrones reclaim,
 And wanton sloth's ignoble charms,
 The honors of a poet's name
 To Somers' counsels, or to Hamden's arms,
 Thee, Freedom, I rejoin, and bless thy genuine flame.

III. 2.

Great citizen of Albion ! Thee
 Heroic Valour still attends,
 And useful Science pleas'd to see
 How Art her studious toil extends.
 While Truth, diffusing from on high
 A lustre unconfin'd as day,
 Fills and commands the public eye,
 Till, pierc'd and sinking by her powerful ray,
 Tame faith and monkish awe, like nightly demons, fly.

III. 3.

Hence the whole land the patriot's ardour shares :
 Hence dread religion dwells with social joy ;
 And holy passions and unfeigned cares,
 In youth, in age, domestic life employ.

O fair Britannia, hail!—With partial love
 The tribes of men their native seats approve,
 Unjust and hostile to each foreign fame :
 But when for generous minds and manly laws
 A nation holds her prime applause,
 There public zeal shall all reproof disclaim.”

After his return to England, Dr. Akenfide published “ The Pleasures of Imagination, a Poem, in three books.” This is his principal performance; and Mr. Cooper, in his Letters concerning Taste, styles it “ the most beautiful didactic poem that ever adorned the English language.” And Dr. Kippis, in the Biographia Britannica, after admitting that this poem has some defects, says, “ Nevertheless, we cannot but regard it as a noble and beautiful poem, exhibiting many bright displays of genius and fancy, and holding out sublime views of nature, providence, and morality ”

Dr. Akenfide published, shortly after, an Epistle to Curio, containing a warm invective, under that name, against William Pulteney, earl of Bath, on account of his political conduct. About this time he went to Northampton, in order to settle as a physician there; but Dr. Johnson says, that Dr. Stonehouse then practised in that town “ with such reputation and success, that a stranger was not likely to gain ground upon him. Akenfide tried the contest a while; and, having *deafened the place with clamours for liberty*, removed to Hampstead, where he resided more than two years, and then fixed himself in London, the proper place for a man of accomplishments like his.”

In 1747, Dr. Akenfide published an ode, addressed to the earl of Huntingdon, from which we shall select the following stanzas :

I. 1.

“THE wife and great of every clime,
 Through all the spacious walks of time,
 Where'er the Muse her power display'd,
 With joy have listen'd and obey'd.
 For, taught of Heaven, the sacred Nine
 Persuasive numbers, forms divine,
 To mortal sense impart;
 They best the soul with glory fire;
 They noblest counsels, boldest deeds inspire;
 And high o'er Fortune's rage inthroned the fixed heart.

I. 2.

Nor less prevailing is their charm
 The vengeful bosom to disarm;
 To melt the proud with human woe,
 And prompt unwilling tears to flow.
 Can wealth a power like this afford?
 Can Cromwell's arms, or Marlborough's sword,
 An equal empire claim?
 No, Hatings. Thou my words wilt own;
 Thy breast the gifts of every Muse hath known;
 Nor shall the giver's love disgrace thy noble name.

I. 3.

The Muse's awful art,
 And the blest function of the Poet's tongue,
 Ne'er shalt thou blush to honour; to assert
 From all that scorned vice or slavish fear hath fung.
 Nor shall the blandishment of Tuscan strings,
 Warbling at will in Pleasure's myrtle bower;
 Nor shall the servile notes to Celtic kings
 By flattering minstrels paid in evil hour;
 Move thee to spurn the heavenly Muse's reign.
 A different strain,
 And other themes
 From her prophetic shades and hallow'd streams
 (Thou

(Thou well canst witness) meet the purged ear:
 Such as when Greece to her immortal shell
 Rejoicing listen'd, godlike sounds to hear;
 To hear the sweet instructress tell
 (While men and heroes throng'd around)
 How life its noblest use may find,
 How well for freedom be resign'd;
 And how, by glory, virtue shall be crown'd.

II. 1.

Such was the Chian father's strain
 To many a kind domestic train,
 Whose pious hearth and genial bowl
 Had cheer'd the reverend pilgrim's soul:
 When every hospitable rite,
 With equal bounty to requite,
 He struck his magic strings;
 And pour'd spontaneous numbers forth,
 And seiz'd their ears with tales of ancient worth,
 And fill'd their musing hearts with vast heroic things.

II. 2.

Now oft, where happy spirits dwell,
 Where yet he tunes his charming shell,
 Oft near him, with applauding hands,
 The genius of his country stands.
 To listening gods he makes him known;
 That man divine, by whom were sown
 The seeds of Grecian fame:
 Who first the race with freedom fir'd;
 From whom Lycurgus Sparta's sons inspir'd;
 From whom Platean palms and Cyprian trophies came.

II. 3.

O noblest, happiest age!
 When Aristides rul'd, and Cimon fought;
 When all the generous fruits of Homer's page
 Exulting Pindar saw to full perfection brought.

O Pindar, oft shalt thou be hail'd of me :
 Not that Apollo fed thee from his shrine ;
 Not that thy lips drank sweetness from the bee ;
 Nor yet that, studious of thy notes divine,
 Pandanc'd their measure with the sylvan throng :
 But that thy song
 Was proud to unfold

What thy base rulers trembled to behold ;
 Amid corrupted Thebes was proud to tell
 The deeds of Athens and the Persian shame :
 Hence on thy head their impious vengeance fell.
 But thou, O faithful to thy fame,
 The Muse's law didst rightly know ;
 That who would animate his lays,
 And other minds to virtue raise,
 Must feel his own with all her spirit glow.

III. 1.

Are there, approv'd of later times,
 Whose verse adorn'd a tyrant's crimes ?
 Who saw majestic Rome betray'd,
 And lent the imperial ruffian aid ?
 Alas ! not one polluted Bard,
 No, not the strains that Mincius heard,
 Or Tiber's hills reply'd,
 Dare to the Muse's ear aspire ;
 Save that, instructed by the Grecian lyre,
 With Freedom's ancient notes their shameful task they
 hide.

III. 2.

Mark, how the dread Pantheon stands,
 Amid the domes of modern hands :
 Amid the toys of idle state,
 How simply, how severely great
 Then turn, and, while each western clime
 Presents her tuneful sons to Time,
 So mark thou Milton's name ;

And

And add, " Thus differs from the throng
 " The spirit which inform'd thy awful song,
 " Which bade thy potent voice protect thy country's
 " fame."

III. 3.

Yet hence barbaric zeal

His memory with unholy rage pursues ;
 While from these arduous cares of public weal
 She bid each Bard begone, and rest him with his Muse.
 O fool ! to think the man, whose ample mind
 Must grasp at all that yonder stars survey ;
 Must join the noblest forms of every kind,
 The world's most perfect image to display,
 Can e'er his country's majesty behold,
 Unmov'd or cold !
 O fool ! to deem

That he, whose thought must visit every theme,
 Whose heart must every strong emotion know
 Inspir'd by nature, or by fortune taught ;
 That he, if happ'ly some presumptuous foe,
 With false ignoble science fraught,
 Shall spurn at Freedom's faithful band ;
 That he their dear defence will shun,
 Or hide their glories from the sun,
 Or deal their vengeance with a woman's hand !

IV. 1.

I care not that in Arno's plain,
 Or on the sportive banks of Seine,
 From public themes the Muse's quire
 Content with polish'd ease retire.
 Where priests the studious head command,
 Where tyrants bow the warlike hand
 To vile Ambition's aim,
 Say, what can public themes afford,
 Save venal honors to an hateful lord,
 Reserv'd for angry heaven, and scorn'd of honest fame ?

IV. 2.

But here, where Freedom's equal throne
 To all her valiant sons is known ;
 Where all are conscious of her cares,
 And each the power, that rules him, shares ;
 Here let the Bard, whose dastard tongue
 Leaves public arguments unsung,
 Bid public praise farewell :
 Let him to fitter climes remove,
 Far from the hero's and the patriot's love,
 And lull mysterious monks to slumber in their cell."

Dr. Akenfide published, at different times, various other odes, to the number of upwards of thirty. They are unequal in point of merit, but some of them possess great excellence. They have, however, been treated with most shameful injustice by Dr. Johnson ; though he is somewhat more favourable to his blank verse. He says, that "in the general fabrication of his lines he is perhaps superior to any other writer of blank verse."

In 1764, he published a "Treatise on the Dyfentery," which Johnson says, "was considered as a very conspicuous specimen of Latinity, which entitled him to the same height of place among the scholars, as he possessed before among the wits." He also wrote several other small medical pieces.

Dr. Akenfide had at first but little practice as a physician ; and, therefore, that he might be enabled to make a proper appearance in the world, he was generously allowed three hundred pounds a year by his intimate friend Mr. Dyson, who had been his fellow pupil. Whether Mr. Dyson had any bond, or obligation from him on this account, is not said ; but it may be supposed that this was the case, because at his decease his effects, and particularly his books

books and prints, which last he was fond of collecting, fell into that gentleman's hands.

By degrees Dr. Akenfide's practice increased, and he was chosen physician to St. Thomas's Hospital. He was also admitted, by mandamus, to the degree of doctor of physic in the University of Cambridge, and was elected a fellow of the Royal College of Physicians in London. Upon the settlement of the household of the present queen, he was also appointed one of her physicians. But though Dr. Akenfide advanced gradually in medical reputation; yet Dr. Johnson observes, that he "never attained any great extent of practice, or eminence of popularity. A physician in a great city seems to be the mere plaything of fortune; his degree of reputation is, for the most part, totally casual; they that employ him, know not his excellence; they that reject him, know not his deficiency. By an acute observer, who had looked on the transactions of the medical world for half a century, a very curious book might be written on the *Fortune of Physicians*."

Dr. Akenfide died, of a putrid fever, on the 23d of June, 1770, in the 49th year of his age, and was buried in the parish church of St. James's, Westminster. Dr. Kippis says, that "Dr. Akenfide was very much devoted to the study of antient literature, and was a great admirer particularly of Plato, Cicero, and the best philosophers of antiquity. His knowledge and taste in this respect are conspicuous in his poems, and in the notes and illustrations which he hath annexed to them."—"A most ardent spirit of liberty also breathes through Dr. Akenfide's works;" and "his high veneration for the Supreme Being, his noble sentiments of the wisdom and benevolence of the Divine Providence, and his zeal for the cause of virtue, are apparent in all his poems."

In 1772, Mr. Dyson published, in 4to. a beautiful and compleat edition of Dr. Akenfide's poems, with his last corrections and improvements; and they have since been re-printed in various forms.

Among the smaller pieces of Akenfide, is the following inscription for a column at Runnymede:

"THOU, who the verdant plain dost traverse here,
While Thames among his willows from thy view
Retires; O stranger, stay thee, and the scene
Around contemplate well. This is the place
Where England's ancient barons, clad in arms
And stern with conquest, from their tyrant king
(Then render'd tame) did challenge and secure
The charter of thy freedom. Pass not on
Till thou hast bless'd their memory, and paid
Those thanks which God appointed the reward
Of public virtue. And, if chance thy home
Salute thee with a father's honour'd name,
Go, call thy sons: instruct them what a debt
They owe their ancestors; and make them swear
To pay it, by transmitting down intire
Those sacred rights to which themselves were born."

* * * *Authorities.* Biographia Britannica, second edition. Johnson's Lives of the Poets. Akenfide's Works.

END OF THE SEVENTH VOLUME.



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